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Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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NICKY CRUZ

Nicky Cruz has a story that deserves to be heard by everyone in this generation. It is a true story of how violence, fear, hatred and despair were transformed into peace, courage, love and hope.

The full story of Nicky Cruz has been told in the religious best-seller, "The Cross and the Switch-blade", by David Wilkerson, whose compassion and concern for teen-age dope addicts, prostitutes, and gang members in New York has attracted national attention.

Nicky Cruz, who is featured in this book, was a hardened gang leader of the notorious Mau-Mau's, considered to be the most dangerous large gang in New York City. The utter boredom, frustration, and hopelessness of an economically and spiritually impoverished existence in the sprawling slums of that city drove Nicky to the protection, and eventually the leadership, of the Mau-Mau Gang. The fundamental premise of New York gangs is violence, destruction, compulsion and fear, all of which are used to assure the co-operation and safety of gang members. It is a communion of fear and desperation, and Nicky Cruz became a leader by virtue of his boldness and ability to meet violence with greater violence. While still in his early teens, he was guilty, though not convicted, of sixteen brutal stabbings.

The real story Nicky has to tell, however, is the story of encounter and change — a change wrought by the transforming experience of a personal encounter with God's redemptive love in Christ. It is remarkably told in his newly-published book, "Run, Baby, Run." The radical despair inherent in the gangland-slumland predicament required a radical solution of concern, involvement and commitment; Nicky's purpose is to tell the dynamic, explosive story of how teenagers involved in dope addiction, male and female prostitution, and gangland violence are being helped today.

But the state of mind which has led many metropolitan youth to a selfdestructive behavior that scars, deforms, and dehumanizes the whole personality is not limited to the giant urban centers with their unique problems; it is reflected in less intensified form and in other ways among the younger generation of every level of American Society. What Nicky has to say, therefore, is relevant to all of us, not only because "No Man Is An Island Entirely of Itself," but is "Involved in Mankind," as John Donne put it; also because not one of us is untouched by the spiritual problems so starkly dramatized in cities like New York and Los Angeles.

Nicky Cruz can be heard first-hand about the problems of both temporal and ultimate concern to this generation. He will speak at the following meetings, while Suzanna Johnson will sing several solos:

April 14, 7.30 p.m. Nelson Secondary School, Burlington, Ont.

April 15, 7.30 p.m. Aldershot Secondary School.

April 16, 7.30 p.m. Delta Secondary School, Hamilton, Ont.

April 17, 7.30 p.m., April 18, 7.00 p.m., and April 19, 2.30 p.m. in Westmount Secondary School, Hamilton.

Sunday night, April 19, 8.30 p.m. in the auditorium of Hamilton District Chr. High School, Hamilton, Ont.

EVANGELIST BILLY GRAHAM'S INTRODUCTION TO: NICKY CRUZ' BOOK, RUN, BABY, RUN!"

by Jamie Buckingham

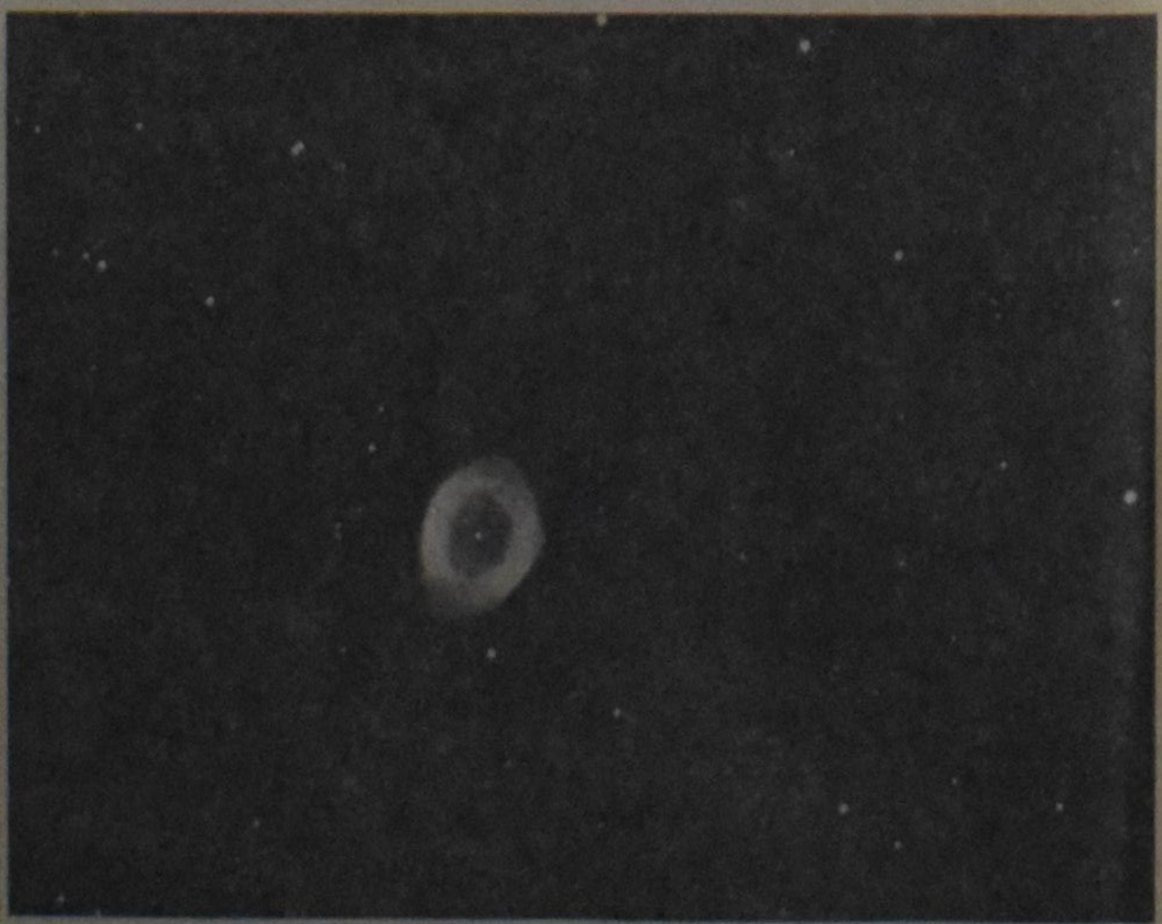
"Run, Baby, Run," the story of Nicky Cruz, is remarkable. It has all the elements of tragedy, violence, and intrigue — plus the greatest of all ingredients: the power of the Gospel of Jesus Christ.

The first eleven chapters form a dark, foreboding background for the thrilling denouncement of this unusual story. So, don't despair of the somewhat gory atmosphere delineated in the first half of the story.

Nicky is a young man, and today he is making an impact upon great segments of our youth in these United States. The adult population can no longer ignore the youth with their staggering twentieth century problems. They search for meaning. They are not enamored with our time-worn social taboos. They press for sincerity in religion, for honesty in politics, and for fairness for the underprivileged. The encouraging thing about these millions of "new folk," (who in 1970 outnumber the adult population), they are desperately searching for answers. In my contact with hundreds of students on our university campuses, I am tremendously impressed with their quest for truth, for reality, and for honest answers. Some of the young people in our ghettos are restless for a fair deal from society, and justly so. Some of them are influenced by advocates of violence and mob rule, and are easily sucked into the vortex of rioting, burning and looting. Nicky Cruz is a glowing example that restless youth can find meaning and purpose in Christ.

In our crusades nearly half of our audiences are under the age of twenty-five. They do not come to scoff, but in a sincere search for truth and purpose, and hundreds of them respond to the call of Christ.

"Run, Baby, Run" is a thrilling story! My hope is that it shall have a wide reading, and that those who read shall come to know the Christ who changed the empty, restless heart of Nicky Cruz and has made him a Christian legend in his time.



The Ring Nebula in Lyra, known as Messier 57

EXPLORING THE UNIVERSE

"Look now toward heaven and tell stars, if thou be able to number them: and He said unto Him: so shall thy seed be."

Very likely Abraham did not grasp the full intent of God's words: Look now toward heaven and tell stars . . . , but when he looked upward, the sight of the night sky sparkling with countless stars made a deep impression on him. He believed God and it was counted to him for righteousness.

Not many of us look at the sky anymore, not even in these years of the space age. In fact those of us who live in the open country with it unobstructed view of the most fantastic sights of creation, very seldom look up at the breathtaking spectacle of the stars.

People in Abraham's days, lived in much closer contact with the heavens than we do. The positions of the stars determined the beginnings of the new seasons and harvest and seedtime and guided their travels over land or sea.

Although we need not look at the stars to find our way or to tell us when to plan our vegetables, the stars can still enrich our lives. Their overwhelming majesty tells us of the greatness of the Mind that had but to speak and they were there.

Look at the stars for a few minutes now and admire His greatness.

There is an old and rather incorrect idea that there are so many stars one cannot begin to count them. Whereas it is true that without some mechanical aid one cannot count the visible stars, catalogues and atlases do list all the million or so that can be seen with the naked eye from any point on the globe.

Even though these million visible stars form a splended sight for the casual observer, they are really only the lonely sentries of countless celestial armies marching silently through their prescribed courses in the regions beyond our vision.

A simple pair of binoculars pointed at random at any region of the sky brings many more millions into view. But even these uncounted millions are only the outskirts of one vast field of stars and star clusters.

To get a more complete idea of what surrounds you, take a look at the Milky Way, that silvery band that spans the heaven from horizon to horizon. From the city you will find it practically impossible to find it, but in the country you should have little difficulty.

For a long time it has been known that this "path of light" is caused by innumerable stars so far away they can no longer be seen as individual points of light but as one continuous band. Looking at the Milky Way with a pair of binoculars reveals myriads of small points of light, each one representing a star, probably of the size and luminosity of the sun, which in itself is a star.

This Milky Way, we know now, is the centre of that vast field of which we were speaking and on its outskirts the sun with its planets, including the earth, is located.

Better still, picture this vast field of stars as a flattish and roughly circular "cloud," like two dinner plates put together with the hollow sides facing each other, thick in the middle and tapering towards the edges.

If we were to view this "cloud" from above or below, we would see one vast shape of light, very dense and light in the middle with spiral arms emanating from the centre towards the edges, creating the overall impression of a gigantic whirlpool of light.

According to recent estimates there are some 200,000 million stars in this whirlpool.

If we should measure the whirlpool we would find that its diameter is approximately 100,000 light years and its thickness about 10,000 light years. Now a light year represents the distance a beam of light travels in one year. So if we want to calculate it in miles, then we must first know the number of seconds in one year: 3600 seconds in one hour, 24 hours in one day, 365 days in a year. Three thousand six hundred times 24 times 365 gives us 31,536,000 seconds per year. A beam of light travels 186,000 miles per second and if your imagination can still comprehend such a distance it is not too difficult to find the miles our beam of light travels in one year and how far it goes in a hundred thousand years.

In this staggering cloud of light we live, for our sun is one of the estimated 200,000 million stars that make up the entire whirlpool. We live on the edge of it, for the sun itself is 300,000 light years removed from the centre of the whirlpool. Actually we are living in one of the spiral arms that stretches out from the dense centre and we are a mere 10,000 light years away from the edge of the whole system. When we look at the Milky Way we are actually viewing the thicker part of the "cloud" where there is a greater concentration of stars than in the whirlpool arms, therefore they appear like a continuous silvery band.

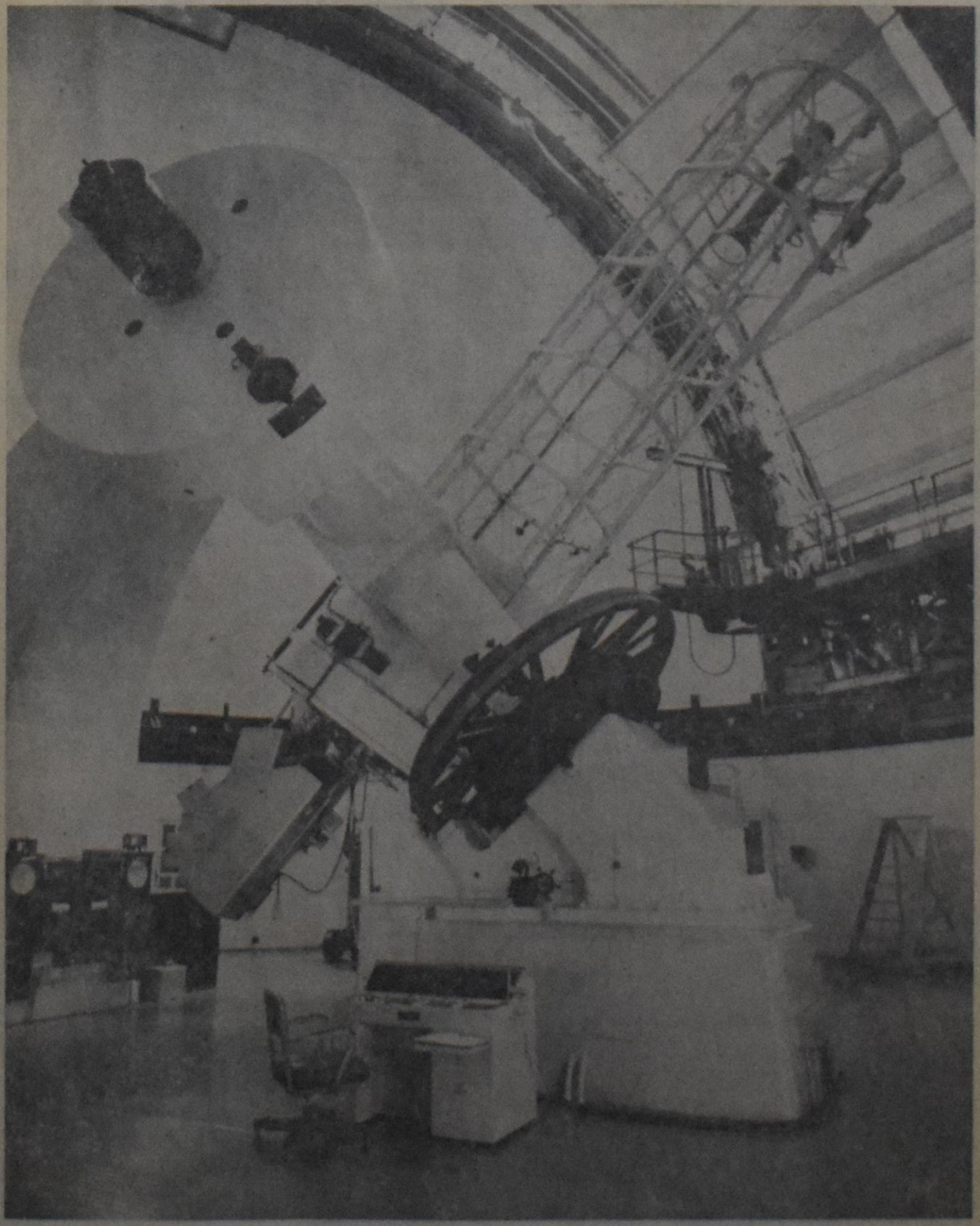
The term whirlpool correctly describes more than the appearance of the system which is properly called a galaxy. The Milky Way is actually in violent motion; in other words, the whole system constantly revolves around its centre, much like a whirlpool. The farther from the centre, the faster the motion. Scientists have established that the velocity of the sun as it moves around the centre of the galaxy is 135 miles per second. Even at that speed it takes the sun, along with the other stars which are part of the same spiral arm, about 220 million years to make one revolution around the centre of this whirlpool.

If this defies the powers of your imagination, remember that it is only a small part of God's creation.

We were speaking about the Milky Way galaxy as one vast cloud of light, a gigantic whirlpool of stars, but this entire system is only one of millions like it, spread throughout the endless expanses of universal space in seeming disorder, each system containing billions of concentrically whirling stars and together all move through space at tremendous speeds.

If you want an idea of the vast distance that lies between the galaxy of our Milky Way and our closest neighbour, the Andromeda galaxy, here is another figure that becomes almost meaningless because of its size: this "neighbour" is nearly 2½ million light years away and on a clear night can be seen by the naked eye as a faint nebulous spot in the star constellation of Andromeda after which the galaxy was named. With a pair of binoculars one may get a somewhat better view, but with a good medium sized telescope one can see the dense centre and the spiral arms [illegible] from it.

(Continued on page 2)



A 72-inch telescope with its attached spectrograph in the Dominion Astrophysical Observatory, Royal Oak, B.C.

TEACHERS WANTED

The Brantford Christian School will require a

TEACHING PRINCIPAL

in September 1970.

Please send applications and qualifications to Mr. J. Kooistra, principal, 7 Calvin St., Brantford, Ont.

Agassiz Christian School needs a

TEACHING PRINCIPAL

and two lower grade teachers for the 1970-71 school year. Address applications to Helen De Lange, Principal, Box 323, 7571 Morrow Road, Agassiz, British Columbia, Canada.

Haney - Pitt Meadows Christian School will be in need of a

PRINCIPAL - TEACHER

for next school year.

We are located in the beautiful Fraser Valley. Please send your applications to Mr. A. Dunning, 12505 - 208 St., Haney, B.C.

THUNDER BAY, ONT.
(Fort William)

The Thunder Bay Christian School (6 rooms) will need a

PRINCIPAL
and a
GRADE 6/7 TEACHER

for the school year 1970-71. Please send your application or inquiries to Mr. D. Miedema, R.R. # 2, Postal Station F, Thunder Bay, Ontario. Phone collect (807) 577-1964.

The Rocky Mountain House Christian School Society is opening their school in Sept., grades 1-6, and has position open for

One PRINCIPAL AND ONE TEACHER

For further information contact J. Belder, R.R. 2, Rocky Mountain House, Alta.

Sarnia Christian School invites applications for the position of

PRINCIPAL

Also needed are TEACHERS on various grade levels. Write to Miss R. Van Westenbrugge, principal, 1722 Dell St., Sarnia, Ont.

TORONTO, ONT.

Timothy Chr. School will need a

PRINCIPAL
and
TEACHERS

for the schoolyear 1970/71.

Please send applications stating qualifications and telephone number to Mr. H. VandeBurgt, Principal, Timothy Christian School, 28 Elmhurst Dr., Rexdale, Ont.

THE LAURENTIAN HILLS CHRISTIAN SCHOOL

in the University community of

KITCHENER-WATERLOO

requires for the 1970-71 school year

a **TEACHING PRINCIPAL** for grades 6, 7, and 8,

a **TEACHER** for grades 3, 4, and 5,

Please send applications to: Mr. G. B. Vandezande, Principal, 11 Laurentian Drive, Kitchener, Ont.

Duncan, on Beautiful Vancouver Island, is calling the attention of dedicated Christian

TEACHERS

to consider filling the vacancies in the primary grades. N.U.C.S. Salary Schedule. Any information in this regard will be gladly supplied by the Principal, Henry Bulthuis, Duncan Christian School, 930 Trunk Rd., Duncan, B.C.

The Emmanuel School of Oshawa, Ont. invites applications for

OPENINGS

in various departments for the next schoolyear. NUCS pension plan and other benefits. Contact Mr. Wm. R. Rang, Principal, R.R. 1, Oshawa, Ont.

The John Knox Christian School of Wyoming, Ontario, invites applications for

TEACHERS

for the primary and junior grades. Please send applications to Mr. J. Vreugdenhil, Principal. Box 81, Wyoming, Ont.

TORONTO, ONTARIO

Timothy Christian School in Rexdale invites applications from qualified experienced teachers for the position of

REMEDIAL TEACHER

Please send applications to Mr. H. VandeBurgt, Principal, Timothy Christian School, 28 Elmhurst Drive, Rexdale, Ont.

After three successful years with two teachers,

GALT CHRISTIAN SCHOOL

now needs a third teacher, one for the

INTERMEDIATE GRADES

Teachers' College applicants welcome. Write Mr. R. Poortinga, Principal, 147 Glenmorris Street, Galt, Ontario.

Ladner Christian School is in need of 2 teachers for the school year 1970-71:

1 PRIMARY TEACHER
1 TEACHER for the INTERMEDIATE GRADES

For information contact Mr. John Vanderhoek, principal, 5280 - 48th Ave., Delta, B.C., telephone (604) 946-2514.

The John Knox Christian School of Woodstock, Ont. will be in need of

TEACHERS

for the coming schoolyear. Send your application or request for information to the principal, R. VanderPloeg, 1045 Parkinson Road, Woodstock, Ont. Phone (school) 539-1492.

The Calvinistic Chr. School Society of Wellandport, Ont., invites applications from

TEACHERS

to fill the various vacancies in the primary and intermediate grades for the schoolyear 1970/71. Send your applications to Mr. John Tamming, principal, R.R. 1, Wellandport, Ont.

Smithers Christian School is in need of a

TEACHER

for Grade 1, for the 1970-71 term. Qualified, experienced applicant preferred. Contact J. Veenstra, Secr., Box 2085, Smithers, B.C.

The John Knox Christian School Society of Brampton, Ont. invites applications from

TEACHERS

for the schoolyear 1970/1971.
Please send your applications stating qualifications and grade preferences to the principal, Mr. T. Bergsma, 82 McLaughlin Road, Brampton, Ont.

The John Calvin Christian School, Guelph, invites applications for the following position:

TEACHER

to teach grades 3, 4 and 5.

Please sendy our applications to: Mr. H. VanderWindt, Principal, 290 Water Street, Guelph, Ont.

Immanuel Christian School invites applications for

TEACHING POSITIONS

in grades one, two and six.

Please send all correspondence to Mr. George W. Yntema, prin., 802 - 6th Ave. North, Lethbridge, Alberta. Phone 403-328-4783.

The John Knox Chr. School of New Westminster, B.C. requires

TEACHERS

for the 1970-'71 term in the following grades: III A - Female, III B - Female, IV A - Male or Female, IV B - Male or Female and VI - Male Teacher with Phys. Educ. Minor preferred. A Minor in French will receive preference! All replies to the Educ. Comm., % Mr. H. Buys, 8941 Armstrong Ave., Burnaby 3, B.C.

RED DEER CHRISTIAN SCHOOL

needs a

GRADE 3 AND 4 TEACHER

next year for its growing enrollment. Our young school is situated in the scenic Alberta parkland. Interested teachers please write to R. Strikwerda, 4422 - 37th St., Red Deer, Alberta.

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

will need a

PRINCIPAL

Please send your application stating qualifications and experience to the chairman of the educational committee, Rev. H. Mennega, 241 Stone Church Road East, Hamilton 52, Ont.

EXPLORING THE UNIVERSE

(Continued from page 1)

This Andromeda galaxy is still close enough to ours for astronomers to make a somewhat detailed study. With large telescopes they have separated the luminous glow of the galaxy into individual stars and distinguished even separate star clusters and other characteristics in it.

But again, this is only our neighbour galaxy, in terms of space distance, as close to us as the nearest city.

Andromeda is much larger than our galaxy; in fact it is about twice the size of the Milky Way and contains a relative number of stars.

There are so many more like it, no accurate count can be made. The largest telescopes trained on new regions of the sky reveal new galaxies all the time.

Look now toward heaven and tell the stars, if thou be able to number them; and He said unto him: so shall thy seed be.

What shall we then say?

O Lord my God, when I in awesome wonder
Consider all the worlds Thy hands have made.
I see the stars, I hear the rolling thunder,
Thy power throughout the universe displayed.
Then sings my soul, my Saviour God, to Thee,
How great Thou art, How great Thou art!

J.V.

Matthew 13:12
Now the brother shall betray the brother to death and the father the son, and children shall rise up against their parents and shall cause them to be put to death.

COMMUNISM TODAY

And when once more they came,
And dragged him through the street,
The patriotic flame
Within his rugged raw-sore heart,
Did threaten to retreat.
There was no-one, no-one did know,
They pushed him hard, his brutal foe —
Who knew but son and wife?
The agony of knowing not
Did gouge him keenly like a knife.

***

And to a pulp they beat,
But he felt not their scorn,
For fever-pressing heat
Of futile, futile — lost, lost love,
Was festering his form.
My child, my heart, my child, my son,
I love you well, my only one,
Did you inform on me?
Such agony of knowing not
Rent through his frame unbearably.

***

And sore his breath did give
Account for ev'ry day,
He had no will to live,
No wish to know who did deny,
Who did his love betray.
But still he lived, and silently
He asked his only progeny,
"Was it, my child, then you?"
And with a shock of breaking pain,
He knew he need not ask again.

Christine Farenhorst Praamsma

Knox Christian School of

BOWMANVILLE, ONT.,

invites applications for

TEACHERS

in the primary and senior elementary grades. Send applications to Mr. F. Bosma, principal, Box 218, Bowmanville, Ont., phone school 623-5871, home 623-7665.

CLINTON

The Schoolboard of Calvin Chr. School of Clinton, Ont. invites applications for

TWO TEACHERS

for the primary and senior grades. Please send applications, stating qualifications to Mr. Evert Ridder, R.R. 2, Goderich, Ont.

The Education Committee of Calvin Christian School of Hamilton, Ont. solicits applications of grade 3, 4, 6 and 7

TEACHERS

to complete its 15-member staff for the schoolyear 1970/1971. Please request application forms from the principal, Mr. W. Hultink, 547 West 5th St., Hamilton, Ont.

WOULD YOU LIKE TO JOIN THE STAFF OF THE FRUITLAND JOHN KNOX CHRISTIAN SCHOOL?

There is a vacancy for the Senior Grade.

Please send applications to Mr. J. Doornbos, principal, Box 27, Fruitland, Ont.

The Georgetown District School invites

TEACHERS

to apply to fill the vacancies in the primary and intermediate grades for the school year 1970/71. Please send applications to Mr. J. Petrusma, 28 Ewing St., Georgetown, Ont.

The Belleville District Chr. School invites applications for

TEACHERS

for the primary and intermediate grades. Please send applications to Mr. J. Wilms, principal, Box 517, Belleville, Ont.

The Houston B.C. Christian School invites applications for the position of

PRINCIPAL

Also A **TEACHER** is still required. for a small combined grades 3 and 4 class.

Excellent housing available.

Please send your applications to Frank DeVries, Box 237, Houston, B.C.

EDMONTON CHRISTIAN HIGH SCHOOL

ONE CHEMISTRY-PHYSICS TEACHER

is needed.

Write or phone collect to Mr. J. Tuininga, 14304 - 109th Ave., Edmonton 50, Alta., phone 454-9357 or 484-6814.

LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL

invites applications for

TWO TEACHERS
for ENGLISH and FRENCH

for the school year 1970-71.

Please send opplication including qualifications (transcripts), experience and references to Mr. Wayne Drost, Principal, 243 Tremont Road, London, Ont.

NIAGARA PENINSULA CHRISTIAN HIGH SCHOOL ST. CATHARINES

- starts its grades 9, 10 and 11 program in September 1970.
- requires teachers for:

1. SCIENCE AND MATHEMATHICS
2. FRENCH, AND/OR ART, MUSIC, PHYSICAL EDUCATION
(lady teacher preferred).

- has plans to initiate an imaginative and challenging program.

For particulars please contact: Education Committee Secretary, 300 Scott Street, St. Catharines, Ontario.

Church Announcements

CHR. REF. CHURCH

Accepted

to Rijswijk, Neth., Rev. J. Faber, formerly of Pembroke, Ont. and since 1967 on study leave at the V.U. of Amsterdam.

Declined:

Medicine Hat, Alta., Rev. J. Vugteveen, of Winfield, Ill.

Burdett, Alta., Rev. M. P. Van Houten of Rapid City, S.D.

Kingston, Ont., Rev. P. M. Jonker of Brampton, Ont.

Edmonton III, Alta., Rev. P. M. Jonker of Brampton, Ont.

NEW ADDRESS REV. F. GUILLAUME

As of April 25 the address of Rev. F. Guillaume of Edmonton, Alta., will be: 101 Fairview Drive, Brantford, Ont.

We kindly request especially the clerks who send their church bulletins regularly to Rev. Guillaume, to take note of this change of address.

CHR. REF. MINISTERS

vacationing in or passing through South Alberta. The Lethbridge Christian Reformed Church needs

PULPIT SUPPLY

on June 14th and following Sundays of summer months. Please contact the clerk Mr. H. Venhuis, 1407 - 12th Ave. N., Lethbridge, Alberta.

YEARBOOK CHRISTIAN REFORMED CHURCH 1970
Canadian Part

	1969		1970	
	Families	Members	Families	Members
Alberta North	1562	7836	1552	7850
Alberta South	948	4704	949	4731
British Columbia	1759	8839	1805	9084
Minnesota North	542	2768	544	2785
Ontario:				
Chatham	1953	9621	2006	9836
Eastern Canada	939	4802	927	4830
Hamilton	2265	11353	2345	11644
Huron	1144	5751	1174	5990
Quinte	1298	6416	1300	6476
Toronto	1781	8674	1830	8743
	14191	70764	14432	71969

Total growth over 1969 was 241 families and 1205 members. Received through evangelism 102, from other denominations 348. Lost to other denominations, resigned or erased 748. The loss is 248 more than the gain. The question arises, Have we done all we could to keep our wandering sons and daughters in the flock? How much money, material and time have we spent on the work of Evangelism, and how much to keep the children of the Covenant in our midst?

1866 Children were baptized in the churches. The number of churches is 158. Two new congregations were organized in 1969: Abbotsford II, B.C. and Aldershot, Ont. The biggest churches are Sarnia II with 246 families and 1121 members and New Westminster with 240 families and 1156 members; the smallest is Cochrane, Ont. with 10 families and 66 members.

There are 142 ministers, 4 emeritus, 2 lay missionaries and 22 vacancies; 2 seamen chaplains, and 1 campus minister.

To all who are interested in statistics, this yearbook gives many pages of interesting news.

A. Bisschop.

HET MOET NU GEBEUREN

'The Cat is out of the Bag', zoals we wel zeggen, hier. We kunnen wel proberen dit te vertalen met: "de kat is uit de mand gelaten" maar we hebben in het Nederlands een sterkere uitdrukking: de kogel is door de kerk.

Ja — heel Canada weet wat de Dutch-Canadian zich hebben voorgenomen. Zij hebben bekend gemaakt, via hun Dutch-Canadian Committee 1945-70, dat zij als dankbewijs aan Canada gaan aanbieden: een concert-orgel voor het National Arts Centre in Ottawa. Het bestuur van dit nationale centrum voor de schone kunsten is verrast. Eigenlijk moeten we dit sterker uitdrukken: ze zijn stomverbaasd. Juist op het ogenblik dat dit bestuur tot de conclusie was gekomen, dat de bouwkosten van het Centre zo hoog waren opgelopen, dat men niet in staat zou zijn een concert-orgel aan te kopen — juist op dat moment komen die Nederlanders en voormalige Nederlanders in Canada uit de hoek: wij, the Dutch community in Canada, gaan jullie het zo sterk begeerde concert-orgel schenken.

Stelt U zich de eerlijke blijdschap voor van Canada's representatieve centrum voor de schone kunsten, van de mensen die er verantwoordelijk voor zijn, dat er toch een orgel gaat komen. En nog wel een orgel geconstrueerd door meester-orgelbouwer Flentrop van Zaandam, die een wereldnaam heeft. Bovendien een orgel, dat helemaal beantwoorden zal aan de te stellen eisen en dat helemaal zal zijn aangepast aan wat het orkest nodig heeft en de grote concertzaal mogelijk maakt.

Hoofdzaak is nu te zorgen dat het orgel er komt en daarvoor hebben wij onze fund raising campaign. Stuur de canvasser niet weg zonder een behoorlijke gift. Wij vervullen onze plicht van dankbaarheid. In welke provincie we ook wonen: tast NU in de buidel. Neem deel in de grote eenheid die de Nederlanders in Canada nog weer eens hebben terug gevonden. Vergeet alle kleinzielig provincialisme. De Canadese soldaten van toen dachten ook niet aan hun provincies. **De kogel is door de kerk .... het concertorgel gaat er komen!**

Het adres van de Committee is P.O. Box 250, Thornhill, Ont.

Afd. Public Relations.
Ton Diening,

YEARBOOKS
Now Received!
Chr. Ref. Publishing House
$1.65
Please order
if not done as yet.
Speelman's Bookhouse Ltd.
10 Golfdown Drive
REXDALE, ONT.

Profiteer van de lage Transatlantische Luchttarieven.

Conducted tour voor 17 dagen in personenauto (verzekering, benzine, enz. inbegrepen) met 16 nachten logies, sightseeings en retour Montreal—Amsterdam per K.L.M. op de geregelde diensten. Geen charter. Geen lidmaatschap van een Club nodig.

1 April—1 October 1970, behalve in hoogseizoen, Can. $329.20
Hoogseizoen: vertrek tussen 5 Juni en 5 Juli 1970
„ 30 Juli en 23 Aug. 1970 $367.20

gebaseerd op groepen van 40.

Vanaf Toronto $38.00 meer.

Vertrek Vrijdag om de 14 dagen vanaf 8 Mei 1970, terugreis op Maandag na 3 weekends.

Valentine Travel Service ltd. Lucas Koops, manager
1642 Bayview Ave., Toronto 17, Ont. tel. 485-0336 (24 hrs)
open Monday through Saturday 9 am—6 pm.

London Travel Bureau Herman Koops, manager
Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141

Wij gingen op reis

door JOHN BOSGRA

(2)

Intussen waren wij al heel wat bergen en bergruggen gepasseerd. Wij willen de lezers niet vermoeien met al de namen van bergen, rivieren, bruggen, valleien enz. Genoeg zij het om te zeggen, dat deze namen verband houden met belangrijke personen en gebeurtenissen. Bijvoorbeeld Mount Rundle is genoemd naar een zendeling die hier vroeger onder de Indianen werkte. Cathedral Mount is genoemd naar de vorm van de berg. Mount Revelstoke naar Lord Revelstoke, die een belangrijke rol speelde met het financieren van de spoorweg. Aldulkan Glacier, en over het algemeen Glacier Park, omdat deze berg en de bergen in Glacier Park aan de top voor altijd met sneeuw bedekt zijn. Kicking Horse is een herinnering aan een belangrijk persoon, die hier een klap van een paard kreeg. Cougar Valley omdat hier veel cougars (bergleeuwen) hun operatieterrein hadden. Verder zijn veel namen in ere gebleven, die de Indianen voordien al aan bergen, rivieren en meren gaven.

Omdat de Trans Canada Highway door al die bergen loopt, maakt de weg een grillige kronkelende lijn. Overal wordt aangegeven hoe vlug er gereden mag worden. Soms is dit, op gevaarlijke plaatsen, niet meer dan 25 mijl per uur. Waarschuwingsborden zijn overal geplaatst. Sneeuwploegen, en zandtrucks zijn nacht en dag in de weer om de weg vrij en berijdbaar te houden. Inlichtingenbureaus zijn op enkele plaatsen midden op de highway gebouwd, en zonder dat men uit de car of truck behoeft te gaan, kan men hier alle mogelijke inlichtingen krijgen over de toestand en omstandigheden, die men voor de reis noodzakelijk acht.

Precies als de highway, zo slingeren de spoorwegen door de bergen. De aanleg van de spoorwegen ging vaak nog met meer moeilijkheden gepaard dan de aanleg voor personen- en vrachtvervoer langs de highway, omdat een trein nu eenmaal meer ruimte nodig heeft om een bepaalde bocht te nemen. Op één plaats is het zelfs zo, dat de treinen een rondje om heel de berg moeten rijden, omdat het anders niet mogelijk is om de klim te maken. Bij de aanleg van de spoorwegen bouwde men eerst houten bruggen, maar die zijn nu door stalen bruggen vervangen over rivieren en ravijnen, omdat de houten bruggen vaak in brand vlogen door vonken uit de locomotieven.

—

Van heel de afstand door de bergen, van Banff naar Hope, is de "Roger's Pass" het meest berucht en beroemd. Berucht omdat hier veel gevaar is voor lawines en beroemd omdat de weg hier helemaal door het Glacier National Park loopt met hoge bergen, veel natuurschoon en natuurlijk veel wildleven. Beroemd ook omdat men hier kan zien met hoeveel bijna onoverkomelijke moeilijkheden men te kampen had, om wegen door deze natuurlijke barricades aan te leggen. De aanleg van de Trans Canada Highway kostte hier soms meer dan één miljoen dollar per mijl.

Dat gevaar voor lawines hier niet denkbeeldig is, zal men verstaan als men weet dat de gemiddelde sneeuwval per winter 342 inches bedraagt, dat in de winter van 1953-54 opliep tot 680 inches (ongeveer 1.7 meter). In verband hiermee zijn de daken van huizen en gebouwen hier zó spits gebouwd dat de vallende sneeuw er meteen weer afglijden kan. Gevaar voor instorting van daken zou anders niet denkbeeldig zijn.

Overal langs de weg zijn op gevaarlijke punten waarschuwingsborden geplaatst: "Avalanche Area, do not stop!" Verder zijn op de gevaarlijkste plaatsen zware, betonnen overkappingen gebouwd, zodat de neerstortende sneeuw er overheen schiet en de weg onder de overkappingen vrijhoudt. In de laatste jaren is men begonnen om projectielen in de sneeuw te schieten, wanneer er gevaar voor neerstorting dreigt en op die manier de sneeuw te verspreiden en ergere sneeuwstortingen te voorkomen. Wanneer dit noodzakelijk is wordt alle verkeer een tijdlang gestopt. In dit traject zijn verscheidene tunnels door solide rotsen geboord. Verder was het noodzakelijk om op veel plaatsen zware betonnen walbeschoeiingen aan te brengen om de schouders van de weg voor uitzakking te beschermen. Dure bruggen moesten worden gebouwd over rivieren en ravijnen. Over een betrekkelijk korte afstand kruist de Trans Canada Highway zes maal de Illcillewaet rivier en de spoorwegen twaalf maal.

Ter verduidelijking moeten we even zeggen dat er twee spoorwegen door de bergen zijn gebouwd. Eén voor de Canada Pacific Railway en één voor de Canada National. De klim tegen de bergen is hier soms intens en over een afstand van enkele mijlen bijna 2000 voet. Op zulke hoogten zijn er naast de weg diepe ravijnen, en extra bescherming is op zulke plaatsen noodzakelijk. Bij het verlaten van Glacier National Park loopt de weg door de Albert Canyon naar Revelstoke. De weg loopt hier geregeld naast de Illcillewaet rivier. In de loop van deze weg zijn weer drie sneeuwoverkappingen aangebracht, omdat ook hier gevaar is voor lawines. Bij de ingang van Revelstoke National Park klimt de weg gestadig tot een hoogte van 6300 voet. Bijzonderheden in het park zijn o.a. de Chachnacudinn ijsvelden, die het water leveren voor een meer, dat in bovengenoemde rivier vloeit. De gemiddelde sneeuwval bedraagt hier 300 inches per winter.

De hoogte van Mount Revelstoke is pl.m. 8000 voet. Aan de westuitgang van het park is het bergdorp Revelstoke, met een bevolking van 3500. Het park, de berg en het dorp houden de naam van Lord Revelstoke in ere, die vanuit Engeland de aanleg van de spoorweg voor een belangrijk gedeelte financierde. Na "Summit Lake" en "De Drie Valleien", komt men tot het punt waar de laatste spijker is geslagen bij het klaarkomen van de C.P. Railway, door Lord Strathcona. De grote stuwkracht bij het bouwen van deze spoorweg door Canada was echter Cornelus Ten Horne, een Nederlander van afkomst. Hij was blijkbaar meer een man van de daad dan van het woord, want in zijn openingsrede als president was alles wat hij zei: "Alles wat ik kan zeggen is dit, dat heel het werk prachtig is voltooid." En dat was zijn openingsrede bij het in gebruik nemen van de Canadian Pacific Railway op de 7de november 1885. Vanuit het westen (Vancouver) werd aan de totstandkoming van de railway gewerkt door Chinese koelies, en vanuit het oosten door meest Europeanen en hier was het punt van samenkomst.

De Trans Canada Highway loopt vervolgens voor ettelijke mijlen naast het "Shuswap Meer". Het meer is op drie na het grootste in British Columbia en heeft een kustlijn van nagenoeg 700 mijl, maar het is op de meeste plaatsen [...]. De naam houdt de herinnering in stand van een sterke Indianenstam, die hier in de 18de eeuw opereerde. In het meer is één klein eiland (Copper Island). Het viel ons op dat er geen ijs op het water was en volgens inlichtingen is dit ook zelden het geval. Een man dacht daarom, dat het eiland een ideale plaats was om vossen te fokken, omdat hij hier geen afrastering nodig had. Dit ging prachtig totdat, met een strenge winter, het meer bevroor en al zijn zilvervossen over het ijs in de wildernis verdwenen!

"Salmon Arm" is de uitgang van de Salmon rivier in het Shuswap meer. Grote scholen zalm komen vanuit zee de Fraser rivier binnen, bij Vancouver. Ze zwemmen 302 mijl opstroom de rivieren naar Salmon Arm, leggen hier hun kuit (eitjes) en sterven daarna. De in het voorjaar uitgekomen jonge visjes zwemmen van hier naar het Shuswap meer, blijven daar een jaar en zwemmen dan de rivieren af naar zee. Vier jaar later komen ze terug, schieten kuit bij Salmon Arm en sterven. Beren en roofvogels eten de dode vissen, zodat het water niet verontreinigd wordt. Bij watervallen heeft men hier en daar, zoals bij Hellgate Canyon, betonnen trappen gebouwd om de vissen het opklimmen te vergemakkelijken. Het dorpje Salmon Arm is vroeger eerst door een vloed en later door brand bijna geheel verwoest. De meeste mensen die er wonen zijn aangewezen op toerisme voor een bestaan.

(Wordt vervolgd.)

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[...]y well have been inspired by [...] title of a publication by the [po]pular sociologist Vance Packard: [Th]e Hidden Persuaders. In it [Pa]ckard demonstrates how busi[ne]ss sells its products by making [...] appeal to the subconscious level [of] the consumer's mind and

[...]nd Isolated

[...] had its own police, civil service [...] Governor was little more than

[...]ation began to increase sharply [...]quarter of a million people. Most [...]in where they felt unhappy about [...]vernment, with its high taxation, [...] departed greatness. They were [...]ontrary, the great majority were [...]ped sooner or later in Rhodesia [...]ey might never have enjoyed at [...] and coloured servants.

[...] attempted. Southern and Northern [co]mbined into the Central African [...] federation in the face of a good [...] dozen years it was obvious that [...] federation was a stool with three [...] and 1961, when many colonies in [...]t, native opposition in Northern [...]ederation became so active as to [...]that it must be dissolved. Nyasa[...] December 19, 1962, and Northern [...] became independent states under [...]hodesia as "Zambia" on October [...]n July 6, 1964.

[...]ropped) was given a new consti[...]t which provided that Africans [...] the Rhodesian Parliament. From [...]Britain was much too concerned [...] and especially with wanting the [...]al power. London also seemed to [...]ing the status of Rhodesia subject [...]alth. Since many of the Common[...]es, some of them only self-govern[...]esia was not inclined to have its [...] fact that Britain had encouraged [...] had struck many Rhodesians as [...]h involved bad faith and broken

[...]ame quickly. There had been a [...]ome time prior to the break up of [...]-wing group broke off from the [...] Rhodesian Front. The Rhodesian [...] December 1962, under the leader[...]ceeded as Prime Minister in 1964 [...] election in 1965 with a decisive [...]ear the situation had deteriorated [...]self independent. The new consti[...]red that the whites would remain [...] blacks, although they outnumber [...] with in any way the government

[...]hin the white community to the [R]oman Catholic declaration shows, [w]ho are willing to speak out. No [...]e mind of the government, nor [...]Rhodesia has become the second

J. J. Bout.

From the Mailbox

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AUTHORITY OF THE BIBLE

Dear Sir,

I was very disappointed by the interview of Dr. D. VanSwigchem by Dr. R. Kooistra (C.C. - Nov. 20, 1969). I was disappointed because Dr. R. Kooistra reports to us about Dr. **Van Swigchem's** opinion concerning the authority of the Bible without any comment. Hence I conclude that he is in agreement with the opinions expressed by VanSwigchem in the interview.

He does suggest however that Dr. VanSwigchem belongs to a "third group". This group, and now I quote:

". . . accepts and rejects parts of the Scriptures according to their scientific findings."

Well, I have always been taught that Scripture must rule over science and not the other way [...]torical, while we can at the same time be uncertain about the historicity of the details? If the answer is yes, than the result is that everyone may pick for his own fancy which details are historical and which are not. This **is** what many **higher critics** have often done. Realizing this, I consider the so-called third group to which Dr. VanSwigchem belongs according to Dr. Kooistra, to be a group with ideas with which I **cannot** and **may not agree** as a servant of the Word of God.

It is my sincere prayer that many leaders both here in Canada and in the Netherlands will yet stand up to defend the historicity of the Bible in its entirity and in all its details.

Respectfully yours,
(Rev.) William Praamsma,
Stratford, Ont.

REPLY to Rev. Wm. Praamsma.

Thank you for reading my article on Dr. Van Swigchem in this paper on Nov. 20, 1969. Thanks to Mr. Farenhorst for sending me your letter for possible comment.

I suggest **three** corrections and then I will make **one** general observation.

1. Twice you state that Dr. Van Swigchem would belong to a "third group" which "accepts and rejects parts of the Scriptures according to their scientific feelings." The article, however, reads: "He refers to the distinction between . . ." I wrote the article and I would have referred to myself as I. So the question arises: who is this he? The an[...] McLuhan has explained well in **The Medium is the Message.** The result of the tremendous technical progress which we witness around us, leads necessarily to "innumerable confusions and a profound feeling of despair" (p. 8). Our age is often called the age of **anxiety.** We often try to do today's work with yesterday's tools, especially as believers.

ANALYTICAL REFLECTION.

What is wrong then? In the world in which we live man has forgotten the answer to the questions of foremost importance.

a. Man lives so much in this world, that he has no contact

(Continued on page 12)

The Choosing of a Partner for Life

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The Champ

ASTRONAUT JAMES A. LOVELL JR., a capta[...] to climb a crater wall on the moon during the [...] the champion of space. Among his records are [...] to the moon) and total time in space (34 days[...] down). He was selected as an astronaut by NA[SA ...] to retire as an astronaut when he gets back this [...]

Attend CLA Convention

Saturday, April 18, 1970

9 a.m. — Business Session

Thistletown Collegiate Institute, corner of Islington [...]
North and Fordwich Crescent, Rexdale, Ontario

Let's Play Chess

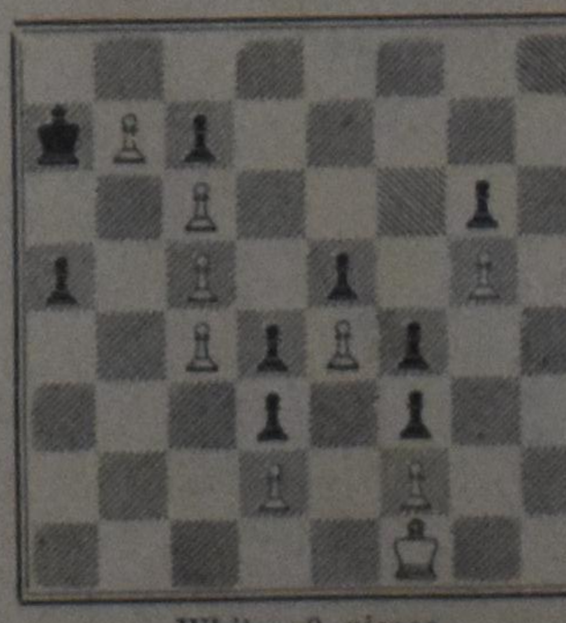
Editor Mr. C. HESS

FOR YOUR ENTERTAINMENT

Some time ago one of our contestants was so kind to send me an extraordinary problem. It was a genuine Kipping-problem, an author who has made quite some fame in Britain and outside of his homeland. However, the peculiar thing about this problem was that is asked for mate in fifty moves. With my thanks again to B. Kobes of London, Ont. I am going to discuss this very problem with my readers.

Author: C. S. Kipping, Britain.

Black: 9 pieces

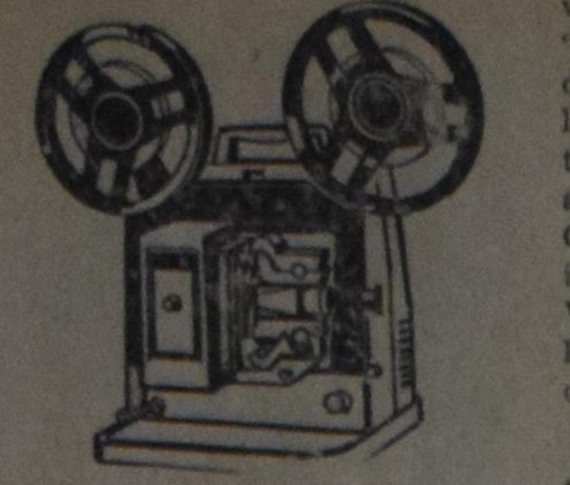


White: 9 pieces

White to play and mate in 50 moves.

While the write King has plenty of room where he can move around, his black colleague is forced to go back and forth between R2 and N1. If he would move elsewhere, the white Pawn will promote. The black RP cannot promote because the white King can reach him just at the last moment. Furthermore, the white King can break through the black Pawns if he moves to KN4, taking the Pawn at B6, and forcing black to move the Pawn as B5. All this will cost lots of time, and if you count rightly, exactly 50 moves. The different phases of the game are: 1. K takes the R-pawn; 2. K takes black Pawn at KB6; 3. K forces Pawn at KB5 to move and goes again to take that piece. 4. P-KB4, PxP. 5. P at K4 moves on and promotes at K8 to a Q, which then checkmates. Have fun with it!

Movies



Even though I vowed at one time that I would not be drawn into a discussion on the merits (or demerits) of reviewing movies, I do feel that the article by the Reverend Cecil W. Tuininga, "Shall We Sin" (C.C. Mar. 5, 1970) does call for an answer. I think that he has misread the intent and the conclusions of the report of the committee on the Church and the Film Arts adopted by the synod, 1966. Secondly, Reverend Tuininga wants to fight worldliness by declaring an area of human endeavor as sinful. Thirdly, Reverend Tuininga asserts that more than 99% of movies are evil, and that the other 1% have questionable value. Unless these statistics have some basis — personal experience, research etc. — using such figures lowers his call against worldliness to the level of having a personal axe to grind.

I share Reverend Tuinga's concern with the temptations of worldliness and the force the "world" exerts on Christians, but I cannot go along with his cure with its implications that we sin by going to movies.

The problem of how to deal with the world and worldliness always has been a serious one for the Christian. The New Testament warns strongly against becoming worldly minded. I would suggest that complete withdrawal from the world is a real alternative for the Christian. Historically we have the monasticism (mainly of the R.C. church) and the healthier (in my opinion) isolationist movements of the Reformation such as the Mennonites. These courageous Christian gave up the world to live in largely self-sufficient communities to serve the Master better. By controlling their own environment they avoided some of the temptations of worldliness. That these Christians do witness to the world for Christ can be seen by the reputation they hold among unbelievers say in Southern Ontario and Pennsylvania. I have the highest respect for these pious Christians and am at times tempted to escape by joining them. However the idea of "escape" has kept me from doing so.

The main stream of the Reformation and especially the Calvinettes have accepted the sl[o]gan, "We are in the world but not of the world", as being mo[re] in line with Biblical thinking. We see that the Christian has been g[iv]en a cultural mandate to fulfill. The Christian has a regenerating [t]ask in society. We are the salting [s]alt. We do prophetically claim the kingship of the Lord Jesus Ch[r]ist over all areas of human activit[i]es.

But, while saying this, Christians have been tempted to look at certain areas of life and relegate them entirely to the Devil. We have often declared certain cultural activities as being "out of bounds". This is, in my opinion, a serious mistake. You either stand in the world as a Christian and exert your redemptive Christian influence with all your might, or you withdraw entirely from the world. It is inconsistent to declare certain areas (movies, dancing, television) as totally evil and keep others (politics, business, labour) within the pale of Christian action. The areas said to be beyond redemption are often arbitrarily picked depending on the picker' own particular hang-ups.

One could write a very seriou[s] thought-provoking article on mod[]ern business practice. One coul[d] point out that the materialisti[c] ethics on which business is base[d] goes against Christ's injunction about laying up riches. One coul[d] say that expansion and planning go against the spirit of "Give us this day our daily bread." One could make a case for competing advertising, creating demands, consumer economy being activities unworthy of a Christian. However, we wisely recognize the temptations of business men and encourage them and pray much for them.

Besides being inconsistent with our world and life view, it is also dangerous to declare certain areas of man's life "out of bounds." This tends to localize sin to certain actions of man and makes it too easy to distinguish between the saints and the sinners. I remember from my boyhood looking with insufferable righteousness (and a touch of envy) at the bad boys who "went to the show." A few years later as I turned up my collar when I stood in line, I could still feel superior ("spiritually") because I did not go as often as they did. The matter of easily identifiable sin kept me from seeing sin as the total destroyer and consequently kept me from seeing the need of the Saviour.

The booklet **On Worldly Amusements** (C.R.C. Synod 1928), by listing three specific areas as "worldly" is guilty of a partial withdrawal tendency and certainly of limiting sin to certain actions. This was not the intent, but it is the practical result. On the other hand, Reverend Tuininga feels that the booklet, **The Church and The Film Arts** (C.R.C. Synod 1966) encourages us to sin in order to know sin. To say that by recognizing the film industry as a legitimate cultural expression of man is to say that we can serve God and enjoy the world at the same time is to draw a faulty conclusion. We must make a distinction between the art and the product. The art is a legitimate means by which God is praised or damned. It is the religious bent of man which determines whether the product is wholesome God-praising or empty life-destroying. If we take ourselves out of this activity, we will fail to be a salting salt and we will not be able to explore the avenues by which our faith can be strengthened and God be praised.

To say that instruction in film arts is to create a taste for evil instead of banishing it, rests on the assumption that there is something inherently attractive in sin. [W]ise instruction in the use of [cul]ture will bring about an insight [int]o the spirit and signs of our [tim]es. It will enable us to see sin [in] the all-pervasive terrifying [em]ptiness. A critical evaluation [will] teach us the fearfulness of [sin] as separation from God. When [we] can see the way of death, of [whi]ch the Bible speaks, in terms [of] our culture, we can then pro[phe]tically fight against it. Then [we] can point out to ourselves and others the glorious way of life in which all things are new.

I think that we can draw a parallel here. Much of what we acknowledge as great literature is anti-Christian in tone and content. Yet we do read discerningly. Much pornography is within easy reach of all of us at every corner store. Yet we do not condemn reading as sin. The Christian avoids such pornography because he knows — since he has been instructed — that such reading is unworthy and is the destructive tool of Satan. The same criteria can be applied to films.

As Reverend Tuininga points out, many films are poison. We should campaign against them as against written pornography. But, to imply that we sin by going to movies is to extend the kingdom of Satan and to limit the kingdom of Christ. To apply Romans 13:14 to the cinema is to restrict the Word of God. Let us apply this to every waking moment of our life. Let us develop **a style of living** that is worthy of a Christian. Let us be more awake. Let us show the Christian alternative by shouting out from the housetops — not by withdrawing. May the Lord help us that this generation and the next may develop the film art for the praise of the Lord and the furtherance of His kingdom.

Mel Huizinga.

Hamilton, Ont.

REPLY:

I fail to see where Mr. Huizinga makes any point that is not answered in my article, "Shall We Sin". However I would submit the additional observations:

1. Scripture commands God's people to withdraw from the world completely. It repeats many times the mandate, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6:17; see also Is. 52:11; Rev. 18:4) This command does not contradict Matt. 28:19, 20 or Mark 16:15, where we are commanded to go into all the world. To go into the world with the message of life we have to be completely separate from it. We must endorse the message of life with an endorsement of it in our life. Otherwise the world will say, "Your actions speak so loud I can't hear what you say!"

2. Scripture commands us to avoid and flee all evil. It tells us that there are "certain cultural activities" in the world as being "out of bounds" for God's people. It says, "But fornication and all uncleanness . . . , let it not be once named among you, as becometh saints; neither foolish talking, nor jesting, which are not convenient: but rather giving of thanks . . . Be not therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Eph. 5:3-4; 7-8) No one in his right mind would say that all films produced are taboo. But we are speaking of the film industry as used and controlled for evil by the world. That film industry damns God in its art products, entertains by sporting with fornication, adultery, jesting, etc. Surely Scripture is clear enough here. Why don't we obey it?

3. The movie and T.V. instruments have no sin in them, but the devil and the world convey a message through them. It is the area of that message of the world we cannot claim for Christ. It is the use of the instruments we must claim for Christ, that is, if we think we have the time and money to make a meaningful use of these means. Of course we have to be culturally busy for the Lord. Why don't we do so? Why are we so concerned to look with longing admiring eyes at how well the world does it, and then try to ferret some good out of evil? Scripture warns us not to do so. It calls us to march against evil with the Word of God. Let us obey Scripture.

4. There is indeed something "inherently attractive in sin", so much so that Christ taught us to pray, "lead us not into temptation," for, as our standards teach us, we "are so weak in ourselves we cannot stand a moment." (Heid. Cat. Lords Day 52) If only sin troubled us more we would flee it more. A wayward generation has induced us to follow an unscriptural path of finding a solution to our move-T.V. problems. It is high time we lead a wayward generation back to a life that trembles in godly fear before God and His Word and seeks holiness with jealousy.

Cecil W. Tuininga.

Ninth Annual Christian Art Show

JUROR IMPRESSED WITH QUALITY OF WORK

After a long deliberation, Miss Jann Artsen selected the winners from among 262 entries in the annual show organized by Peace Lutheran Church, Sparta, Michigan. There was only space for 90 pieces, and the juror found it difficult to select from the entries, as most of these were good.

Each year, during the Lenten season, the Reverend Dr. Roy Schroeder, pastor of Peace Lutheran Church, organizes the Christian art show. Each year the number of entries grows and the quality of the work increases. The show also gains in acceptance in the Western Michigan area, as more visitors come to Sparta to view the distinctly Christian works of art on display.

Among the award winners were Chris Stoffel Overvoorde, who was presented with the Aid Association for Lutherans Purchase Award for his woodcut, "The Extend Some People Go To". The print will be a part of the permanent collection in Sparta. Mr. Noil Prinsen of Grand Rapids received honorable mention for his "A non-verbal Christian Statement", and Mr. Robert A. Jensen (Robin) received honorable mention for his "The Groovy Life." Mrs. Joy Schroeder of Sparta received the Peter M. Wege Award of $100.00 for her hanging, "But If I Have Not Love . . ."

Mr. Overvoorde, together with the Rev. Schroeder, appeared on Kalamazoo's WKZO-TV, during the "Accent" program and explained some of the entries in the show. The Rev. Schroeder has been instrumental during the past nine years in making people in Western Michigan aware of visual statements made by Christian artists. Considering the ever increasing number of people who come to the Sparta show, Dr. Schroeder's efforts in uniting the talents of Christian artists may be called successful.

SALEM CHRISTIAN SANITARIUM ASS.

[W]e are pleased to report about [the] proceedings which took place [at] the meeting of our Board of [Tru]stees, which was held on Feb[ruar]y 28, 1970.

[T]his will be a short report, since [the] Annual Membership Meeting [is] approaching after which we [hope] to publish a summary of [the] discussions of the meeting, [and] our president's address, which [will] deal more fully with the [vari]ous aspects of the work and [pro]blems of our Association.

[F]or now we like to mention the [follo]wing:

[...] Letter from the Evangelical [Fell]owship of Canada, starting our [enro]llment as a member of this [orga]nization and an invitation to [atte]nd its Congress to be held [Mar]ch 2-5, 1970. Mr. C. C. Van[derri]et was appointed to represent [our] organization.

[...] The representative for the [...] Ref. Churches appointed to [the] board during its last meeting [could] not accept. Someone else will [be a]pproached to fill this vacancy.

[...] We received an extensive let[ter] from Mr. J. Prinzen, M.S.W. [of H]amilton containing suggestions [rega]rding the services our organi[zatio]n could offer to our people. [This] letter was referred to our [Medi]cal Advisory Committee.

[...] Our membership of the On[tario] Christian Fellowship for [Exce]ptional Children has been re[newe]d.

[...] Our treasurer Rev. J. Van [...]elen submitted the financial statements for the year 1969. During the year the members' equity rose from $189,350 to $227,274. However this increase could have been higher if the deaconates would have mailed the donations and collections received by them directly to the "Salem" office instead of sending them to the classical treasures. To avoid such discrepancies our treasurer has sent a letter to all the deaconates with the requests to mail the moneys for "Salem" from now on directly to us. The classical treasurers will receive annually a statement from our treasurer regarding the amounts received from the local churches.

6. A decision regarding the establishment of counseling services in the broader sense could not yet be made.

7. The quest speaker on the 8th Annual Meeting on April 11, 1970 will be Dr. William Fitch on the topic of "Healing in the power of Christ." The meeting will be held in the Rehoboth Christian Reformed Church of Toronto, 800 Burnhamthorpe Road at 2:00 P.M. and after the meeting there will be a communal supper.

8. The new phone number of our clinic is now: 742-1624. **Appointments with the Child Psychiatrist can be made via this number.**

9. The next meeting of the Board of Trustees will be held on April 25, 1970.

Casper C. Vanderiet,
Reporter.

[...] was festering his [...].
My child, my heart, [m]y child, [...]
I love you well, my o[nl]y one,
Did you inform on [m]e?
Such agony of knowi[n]g not
Rent through his fra[me] unbeara[ble]

***

And sore his breath [...] give
Account for ev'ry day
He had no will to live
No wish to know who did den[y]
Who did his love betra[y].
But still he lived, and [s]ilently
He asked his only progeny,
"Was it, my child, then you?"
And with a shock of breaking
He knew he need not ask again

Christi[...]

[...] om / [...] zou [...] / [...]inke [...] / [...]gen n[...] / Ze sc[...] / [...]iet. A[...] / [...]ichzelf / [...]vel ver[...] / "Dat [...] / [...]edacht / "Dus [...] / "Ja, [...] / "Dat [...] / [...]ijn vro[...] / En [...] / [...]ennis / [...]amen [...] / [...]at st[...] / [...]ndries / [...]an naa[...] / [...]at ove[...] / "Zeg, [...] / [...]aar in / "Nee, [...] / . . ." / "Niet [...] / [...]n kleu[...] / "Mijn [...] / [...]amati[...] / "Dan [...] / Blom[...] / [...]j deze / [...]k wat / [...]tte d[...] / [...]j zelf / [...]noege[...] / [...]aag-st[...] / "En [...]

[...]
ONE TEACHER
For further information contact J. Belder, R.R. 2, Rocky Mountain House, Alta.

Sarnia Christian School invites applications for the position of
PRINCIPAL
Also needed are TEACHERS on various grade levels. Write to Miss R. Van Westenbrugge, principal, 1722 Dell St., Sarnia, Ont.

TORONTO, ONT.
Timothy Chr. School will need a
PRINCIPAL
and
TEACHERS
for the schoolyear 1970/71.
Please send applications stating qualifications and telephone number to Mr. H. VandeBurgt, Principal, Timothy Christian Sch[ool], 28 Elmhurst D[r.], [...] Ont.

THE LAURENTIAN HILLS CHRISTIAN SCHOOL
in the University community of
KITCHENER-WATERLOO
requires for the 1970-71 school year
a TEACHING PRINCIPAL for grades 6, 7, and 8,
a TEACHER for grades 3, 4, and 5,
Please send applications to: Mr. G. B. Vandezande, Principal, 11 Laurentian Drive, Kitchener, Ont.

Duncan, on Beautiful Vancouver Island, is calling the attention of dedicated Christian
TEACHERS
to consider filling the vacancies in the primary grades. N.U.C.S. Salary Schedule. Any information in this regard will be gladly supplied by the Principal, Henry Bulthuis, Duncan Christian School, 930 Trunk Rd., Duncan, B.C.

The Emmanuel School of Oshawa, Ont. invites applications for
OPENINGS
in various departments for the next schoolyear. NUCS pension plan and other benefits. Contact Mr. Wm. R. Rang, Principal, R.R. 1, Oshawa, Ont.

The John Knox Christian School of Wyoming, Ontario, invites applications for
TEACHERS
for the primary and junior grades. Please send applications to Mr. J. Vreugdenhil, Principal. Box 81, Wyoming, Ont.

[...]ciety of Wellandport, Ont., invites applications from
TEACHERS
to fill the various vacancies in the primary and intermediate grades for the schoolyear 1970/71. Send your applications to Mr. John Tamming, principal, R.R. 1, Wellandport, Ont.

Smithers Christian School is in need of a
TEACHER
for Grade 1, for the 1970-71 term. Qualified, experienced applicant preferred. Contact J. Veenstra, Secr., Box 2085, Smithers, B.C.

The John Knox Christian School Society of Brampton, Ont. invites applications from
TEACHERS
for th[e] [...] 1970/1971.
Please send your applications stating qualifications and grade preferences to the principal, Mr. T. Bergsma, 82 McLaughlin Road, Brampton, Ont.

The John Calvin Christian School, Guelph, invites applications for the following position:
TEACHER
to teach grades 3, 4 and 5.
Please sendy our applications to: Mr. H. VanderWindt, Principal, 290 Water Street, Guelph, Ont.

Immanuel Christian School invites applications for
TEACHING POSITIONS
in grades one, two and six.
Please send all correspondence to Mr. George W. Yntema, prin., 802 - 6th Ave. North, Lethbridge, Alberta. Phone 403-328-4783.

The John Knox Chr. School of New Westminster, B.C. requires
TEACHERS
for the 1970-'71 term in the following grades: III A - Female, III B - Female, IV A - Male or Female, IV B - Male or Female and VI - Male Teacher with Phys. Educ. Minor preferred. A Minor in French will receive preference! All replies to the Educ. Comm., % Mr. H. Buys, 8941 Armstrong Ave., Burnaby 3, B.C.

RED DEER CHRISTIAN SCHOOL
needs a
GRADE 3 AND 4 TEACHER
next year for its growing enrollment. Our young school is situated in the scenic Alberta parkland. Interested teachers please write to R. Strikwerda, 4422 - 37th St., Red Deer, Alberta.

Knox Christian School of
BOWMANVILLE, ONT.,
invites applications for
TEACHERS
in the primary and senior elementary grades. Send applications to Mr. F. Bosma, principal, Box 218, Bowmanville, Ont., phone school 623-5871, home 623-7665.

CLINTON
The Schoolboard of Calvin Chr. School of Clinton, Ont. invites applications for
TWO TEACHERS
for the primary and senior grades. Please send applications, stating qualifications to Mr. Evert Ridder, R.R. 2, Goderich, Ont.

The Education Committee of Calvin Christian School of Hamilton, Ont. solicits applications of grade 3, 4, 6 and 7
TEACHERS
to complete its 15-member staff for the schoolyear 1970/1971. Please request application forms from the principal, Mr. W. Hultink, 547 West 5th St., Hamilton, Ont.

WOULD YOU LIKE TO JOIN THE STAFF OF THE FRUITLAND JOHN KNOX CHRISTIAN SCHOOL?
There is a vacancy for the Senior Grade.
Please send applications to Mr. J. Doornbos, principal, Box 27, Fruitland, Ont.

The Georgetown District School invites
TEACHERS
to apply to fill the vacancies in the primary and intermediate grades for the school year 1970/71. Please send applications to Mr. J. Petrusma, 28 Ewing St., Georgetown, Ont.

The Belleville District Chr. School invites applications for
TEACHERS
for the primary and intermediate grades. Please send applications to Mr. J. Wilms, principal, Box 517, Belleville, Ont.

The H[...] invites [...] sition [...]
Also [...] quired. [...] grades [...]
Excelle[...]
Please [...] Frank [...] B.C.

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
will need a
PRINCIPAL
Please send your application stating qualifications and experience to the chairman of the educational committee, Rev. H. Mennega, 241 Stone Church Road East, Hamilton 52, Ont.

THE HIDDEN INVADERS OF OUR HOMES

Digest of lecture given in the West as the third one on the Discovery I program

INTRODUCTION.

1. This series of lectures began with one by Dr. B. Zijlstra on the **Family Breakdown on the North-American Continent.** Dr. Zijlstra made a special effort to show that this family breakdown is not only a phaenomenon of non-Christian homes. He called attention to the **generation gap, which** is also painfully evident in many a Reformed and Christian home. This generation gap may become apparent in **two fields** particularly. As such Dr. Zijlstra mentioned **sex education** and **faith education.** Generation gap in these areas leads to alienation between parents and children. In the area **of faith education** this alienation manifests itself in an **authoritarian** attitude on the side of the parents and a **rebellious** and, quite frequently, **sceptic** response from the teenaged children. The scene then is ready for apostacy humanly speaking.

In many a Christian home there is much hidden strife, jealousy, discontentment, coldness, nagging, accusation and hostility, which shows that not only each home has its own cross, but also that many a home has its own sad secrets.

Wherever we find family breakdown we find a breakdown in **communication** between the members of the family. In these broken relationships the family breakdown manifests itself.

The breakdown in communications may result from **internal** causes — in such cases we speak usually of **incompatibility.** However, it is also possible that this process has been initiated and caused by **external** factors — in such cases it may well result from the influence and subsequent destruction by the **hidden invaders** with which we will deal in this lecture.

2. In the second lecture in this series Dr. P. G. Schrotenboer dealt with marriage and family in the light of the Scriptural data. Dr. Schrotenboer, rightly, made a distinction between marriage and family. He drew the following big outlines on the blackboard of your attention.

a. **Marriage** is the unity and bond of one man and one **woman** in love for lifetime or "till death does us part". This relationship can be called, to quote Dr. Peter Marshall, that of the "highest human happiness". It constitutes the most intimate — and also the most important — relationship between human beings. It is a love relationship based on the creation order. It finds its meaningful expression in the sexual intercourse and should be expressed in partnership in all other aspects of life.

b. The **purpose** of marriage is the furtherance of the kingdom of God in the enrichment of the lives of those entering this state and in the propagation of the human race.

c. The **home** is something of its own. The home is not a church or a school or a factory or a hotel or an assembly hall. The home is "your" place, the place where you are at home. My house is my castle. Of course, there are qualifications to this last statement.

d. The home is further characterized by an involved **system** of love-relations, authority-patterns and nurture-functions, as developed further in Dr. Schrotenboer's lecture.

(This is a more detailed report on the lectures "Hidden Invaders" on which Mrs. Harriet Schuld was so kind to write briefly in our issue of March 5, 1970. - Editor.)

BIBLICAL PERSPECTIVES.

Actually the history of the hidden invaders into our homes begins with the hidden invasion of Paradise by Satan. Satan promotes the hidden invasion of the heart by sin. It is a complicated process and the genesis of sin places us for deep riddles.

Satan entered Paradise in such a sneaky — or snaky — fashion that you don't read his name in Genesis 3, not even once. Since the fall of Adam and Eve we are all conceived and born in sin. And this is how it works. "Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted with evil and he himself tempts no one; but each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is fullgrown brings forth death" (James 1:13-15).

After Satan became the hidden invader of Paradise, Adam and Eve became the **hiding evaders.** Burdened by guilt, they felt uncomfortable in the garden and they attempted to try to cover themselves (up) and to hide away in the thicket.

Satan continues to operate in his sneaky ways: as a wolf he comes under the cover of sheep's clothes, as the ruler of darkness he comes as an angel of light, as a foe he behaves like a friend, as the prince of **this** world he acts as the prince of the world. Hence the Pauline warning: ". . . we are not contending against flesh and blood, but against . . . the spiritual host of wickedness in the heavenly places" (Eph. 6:12).

We can only be victorious in this fight by the Other Hidden Invader: the **Holy Spirit.** To be sure the coming of the Holy Spirit is not like that of Satan. There is nothing secret in Pentecost. On the contrary, fire and storm herald the rightful coming of the Holy Spirit.

Yet, his work is of a hidden nature, as the Lord said to Nicodemus: "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God . . . The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (John 3:3, 8).

Hence the battle is that of **Spirits against spirits.**

HIDDEN INVADERS NOW.

1. Satan does not only travel by means of angel's wings, he now uses preferably more modern means of mass communications. These means are not evil in themselves but can become easily the vehicle of evil in a secular society as ours is.

2. The title "hidden invaders" may well have been inspired by the title of a publication by the popular sociologist Vance Packard: **The Hidden Persuaders.** In it Packard demonstrates how business sells its products by making an appeal to the subconscious level of the consumer's mind and psyche. Pepsi e.g. is deliberately related to pep: drink it, not because you are thirsty, but because you are young of heart and part of the "in"-generation.

3. But the hidden invaders deal not only with economic situations. They deal with all powers from the outside that invade the privacy of our homes and family life and soon will dominate it, **if we** are not on guard. Herbert Marcuse wrote his **The One Dimensional Man,** to show us how we live in a "society of total mobilization" which "combines in productive union the features of the welfare state and the warfare state" (p. 19). Later he writes on the same page that our society fosters the "invasion of the private household by the togetherness of public opinion" and the "opening of the bedroom to the media of mass communication."

4. To understand the role of the mass media of communication you need insight in the **process of industrialization.** There are — in general — **four** stadia in this process:

a. The society of the **Middle** Ages in which the technical picture shows the **following features:** simple tools, raw materials, highly developed skill, low production, high prices. **Every skilled worker** can get his master's degree, needed to set up his own business.

b. The invention of the steam engine and the beginning of the early industrial revolution in the **19th century.** This period is characterized by transition and is marked by: more involved tools, materials roughly refined, less skill, increasing production, lower prices. In this century large, gloomy, often highly unhealthy factories were built. Wages went down compared to middle ages.

c. The discovery of the possibilities of electronics led to the highly developed industrial society of the **20th century.** It is marked by very involved machinery, including a great measure of automation; better materials, less skill but also less **need** for the unskilled labourer, more need for the technically advanced engineer), high production, relatively low prices and — since the workman has become the most important consumer — rising wages.

d. This process will extend **into the future.** Computers will do most of the work. Mother will push a few buttons of the rented household computer in the morning and is then free to leave. Upon return she finds that the dishes have been washed, the beds have been made, the rug has been vacuum-cleaned, dinner is ready and the table is laid. The ordering of groceries is done by means of a two-way cable T.V. which shows all the aisles with all the products and all the prices of the supermarket — payment is automatically via chargex card. We will have phonevision in two ways: you see the caller and the caller sees you. What to do in leisure time will be a tremendous problem with the exception of those who are in medical and social professions — who may have no time at all.

5. The problem for man will be to defend his independence against the media of mass communication. The question is not anymore: Do you have a T.V.?, but: How much of you does the T.V. have? The media are not only means, but as Marshall McLuhan has explained well in **The Medium is the Message.** The result of the tremendous technical progress which we witness around us, leads necessarily to "innumerable confusions and a profound feeling of despair" (p. 8). Our age is often called the **age of anxiety.** We often try to do today's work with yesterday's tools, especially as believers.

ANALYTICAL REFLECTION.

What is wrong then? In the world in which we live man has forgotten the answer to the questions of foremost importance.

a. Man lives so much in **this** world, that he has no contact

(Continued on page 12)

The Choosing of a Partner for Life

is a very delicate matter. The Christian Marriage Contact Bureau is pleased to help those, who wish to find a Christian marriage partner.

All work of the C.M.C.B. is voluntarily done by experts and correspondence is kept strictly confidential.

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THE WORLD AROUND US

RHODESIA - Independent and Isolated

A few weeks ago Rhodesia declared itself a republic, and so severed its last tenuous links with Britain. The move was the next logical (and last) step in the developments that began in 1965. For Ian Smith, the Prime Minister of Rhodesia, the declaration turned out to be a major diplomatic defeat. Instead of gaining foreign recognition, he lost almost all he had. Only South Africa and Portugal still have consulates in the country; all the others has closed up and moved out, or are in the process of doing so. Economically the country is not likely to suffer, but it is galling to the white inhabitants to learn that the world is not reconciled to the path they have taken, and is now (at least officially) shunning them.

Nor is the country very united on internal questions. The Roman Catholic Church declared a few weeks ago that it was ready to defy the white-dominated government if it puts through legislation which will separate areas where whites and blacks may live and work. The warning to the government was issued by Archbishop Francis Markall of Salisbury and the four bishops of the Rhodesian hierarchy. The message was read to Catholic congregations throughout the country, and added that the Church also would oppose any limitation on its freedom to deal with all people, irrespective of race. The Roman Catholic Church is the second largest organized religious group in the country and has some 35,000 non-African members (about 15 per cent of the non-African population). There is presently no word yet whether the other churches will follow this example, but if they do, Ian Smith will have a very difficult time passing his legislation. This is especially so since there are to be parliamentary elections held during this month.

If Rhodesia's stand on the race question seems unique in a world where integration of the races is held to be an ideal, the development of the country explains, in part, why the inhabitants of the country feel as they do. The present situation in Rhodesia is the outcome of a course of developments which is without any precise parallel, even among the remarkable variety of constitutional relationship in the territories over which Britain once held sway.

Rhodesia is largely the creation of that great, warped genius, Cecil John Rhodes (1853-1902), who dreamt of a southern Africa united under British rule. For all his dreams, he was an independent man who disliked British control, at least when it meant control over what he was doing. In 1889 Rhodes obtained the mineral and settlement rights from Lobengula, King of the Matabele, over a vast and ill-defined area beyond the Limpopo and Zambesi and west of Portuguese Mozanbique. Once he had settlement permission he obtained a Royal Charter that established his own company which not only settled, but also governed the area. The company paid, organized and controlled the civil service, not the British government. In 1898 a Legislative Council was created which ensured white control by means of income and property requirements.

In 1923 a constitution was granted under a statute of the British Parliament which made Rhodesia a "self-governing colony", with a status that was just short of that enjoyed by the Dominions of Canada, Australia, New Zealand and South Africa. The British government reserved the right to veto bills which adversely affected native interests, but since this right was never used, it may be said that to have lapsed through disuse. The two occasions that it should have been used occurred in 1936 and 1941 when Apportionment Acts were passed, which allotted some 75,000 square miles of good land to Europeans, and 50,000 square miles to the Africans who constituted the overwhelming majority. In 1936 the white population was still only 55,000 but it had its own police, civil service and army. The British appointed Governor was little more than a figurehead.

After World War II the population began to increase sharply until today it numbers about one-quarter of a million people. Most of the immigrants came from Britain where they felt unhappy about the welfare state of the Labour government, with its high taxation, egalitarianism and general air of departed greatness. They were not refugee aristocrats; on the contrary, the great majority were lower-middle class people who hoped sooner or later in Rhodesia to enjoy the standard of living they might never have enjoyed at home, with cars, swimming pools and coloured servants.

In 1953 a curious experiment was attempted. Southern and Northern Rhodesia and Nyasaland were combined into the Central African Federation. Britain agreed to this federation in the face of a good deal of expert advice. After half a dozen years it was obvious that the experts had been correct; the federation was a stool with three legs of different length. In 1960 and 1961, when many colonies in Africa were becoming independent, native opposition in Northern Rhodesia and Nyasaland to the federation became so active as to persuade the British government that it must be dissolved. Nyasaland was allowed to secede on December 19, 1962, and Northern Rhodesia on March 29, 1963. Both became independent states under majority (black) rule, Northern Rhodesia as "Zambia" on October 24, and Nyasaland as "Malawi" on July 6, 1964.

Rhodesia (the 'Southern' was dropped) was given a new constitution by the Britishg overnment which provided that Africans would return 15 of the 65 seats in the Rhodesian Parliament. From the Rhodesians point of view, Britain was much too concerned with Rhodesian internal policy, and especially with wanting the blacks quickly admitted to political power. London also seemed to be moving into a direction of making the status of Rhodesia subject to a discussion in the Commonwealth. Since many of the Commonwealth nations were non-white states, some of them only self-governing for a very short time, Rhodesia was not inclined to have its future discussed by this body. The fact that Britain had encouraged the breaking up of the federation had struck many Rhodesians as little more than a betrayal which involved bad faith and broken promises.

Reaction within the country came quickly. There had been a Dominion Party in existence for some time prior to the break up of the federation, and now a right-wing group broke off from the ruling United Party to form the Rhodesian Front. The Rhodesian Front won the general election in December 1962, under the leadership of Winston Field. He was succeeded as Prime Minister in 1964 by Ian Smith, who won another election in 1965 with a decisive majority. By November of that year the situation had deteriorated so far that Rhodesia declared itself independent. The new constitution which was drawn up ensured that the whites would remain in control, and consequently the blacks, although they outnumber the whites 20 to 1, can be dealt with in any way the government sees fit.

There is still opposition within the white community to the government's attitude, as the Roman Catholic declaration shows, but it seems to be a minority who are willing to speak out. No economic boycott has changed the mind of the government, nor will diplomatic non-recognition. Rhodesia has become the second Apartheid State.

J. J. Bout.

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Let's Play Chess

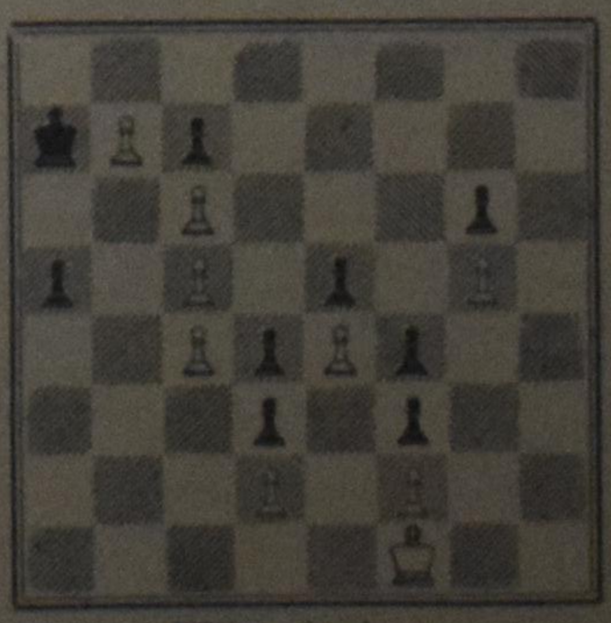
Editor Mr. C. HESS

FOR YOUR ENTERTAINMENT

Some time ago one of our contestants was so kind to send me an extraordinary problem. It was a genuine Kipping-problem, an author who has made quite some fame in Britain and outside of his homeland. However, the peculiar thing about this problem was that is asked for mate in fifty moves. With my thanks again to B. Kobes of London, Ont. I am going to discuss this very problem with my readers.

Author: C. S. Kipping, Britain.

Black: 9 pieces



White: 9 pieces

White to play and mate in 50 moves.

While the write King has plenty of room where he can move around, his black colleague is forced to go back and forth between R2 and N1. If he would move elsewhere, the white Pawn will promote. The black RP cannot promote because the white King can reach him just at the last moment. Furthermore, the white King can break through the black Pawns if he moves to KN4, taking the Pawn at B6, and forcing black to move the Pawn as B5. All this will cost lots of time, and if you count rightly, exactly 50 moves. The different phases of the game are: 1. K takes the R-pawn; 2. K takes black Pawn at KB6; 3. K forces Pawn at KB5 to move and goes again to take that piece. 4. P-KB4, PxP. 5. P at K4 moves on and promotes at K8 to a Q, which then checkmates. Have fun with it!

WORLD OF YOUNG WRITERS

essays - short stories - drama - poetry - journalism

Editor: COR W. BARENDRECHT

Send all works to:
"World of Young Writers",
Calvinist-Contact,
P.O. Box 312, Station B,
Hamilton 22, Ont., Canada.

The author of some distinguished books writes me that I was an important influence in his boyhood. All that I did that I now remember was to accept from him a daily outpouring of his writings. His intense desire to produce seemed to me an important gift. That is why I rarely stopped his early effusions with a disturbing word of instruction. There would be time enough for that later. What he needed at the moment was encouragement.

Hughes Mearns

CHRISTIAN DRAMA

During the Passion Week I had the privilege of seeing Turner's "Christ in the Concrete City." The drama was performed by students. The script had been changed in some places to include local applications.

In the play were three interacting levels of awareness. The first was a historical one in which passages from the Bible were read by a narrator. The second was a universal one by which mankind was responding in the form of a chorus. The third level was a personal reaction apparent in frequently changing parts of the actors.

Each scene was followed by a short reflective dialogue. The absence of staging, lights, costumes, props and masks reminded of a form of play in use prior to the "Mystery Cycles" and the "Corpus Christi" pageants. The figure of Christ was merely imagined to be present and was suggested by the speech and actions of the actors.

A quality similar to that of "Christ in the Concrete City" I had not seen since "Job." Without the philosophical heaviness of "Job," Turner's play made a powerful impact on the audience for which it was written.

I would suggest to any writer who intends to work on a worthwhile Christmas program that he study this play as an example.

THE PRODIGAL

You want to go,
You want to leave.
Even if you don't have much
dough.
You want to be on your own.
Be yourself,
Without parents
Nagging, pestering you;
"Don't do this!'
"Dont do that!"
"Pull down your skirt!"
"Stay away from that group!"
You think you've got the green
stuff,
You think you're old enough,
But are you?
You want to walk out.
Prove yourself.
Have fun, fun!
Swinging dances;
Groovy discoteques;
Cool teen drop-ins;
To the ditches of sin;
Deep, dirty ditches of sin!

But . . . .
Before you really leave,
Think back, way back,
Thousands of years . . . .
To a father —
A frustrated, mixed-up father —
And two sons;
One old enough,
Mature enough.
The other?
Well, that's another story.
Young, wild;
Full of the spirit of the times.
Go! go!!
A rebel —
Reckless wasteful.
He wants his share,
His share of the money;
Green, greedy money,
Now! before the old man dies.
The "old man" agrees.
What else can he do?
Let the boy find out;
Find out the misery;
The sin, evil and dirt
Of those ditches.
But . . WHY??

So the greedy guy goes
To a far-away land.
He wastes his money,
All of it!
In the ditches of sin;
With girls, girls;
Parties, dances;
Gambling!
And then it happens —
There's a famine in the land,
All his money gone; he gets
hungry;

That rich rebel is actually hungry!
Now he knows what real hunger
is!
He asks to work with some pigs;
Even the pig's food looks
tempting,
Even the pods and cobs look good!
So . . . .

So he starves and remembers.
His father —
The love and care.
His home —
The warmth, friendliness and food.
His brother —
Not as stupid as he had been.
Why not? Hey, why not?
Why not go back?
It wouldn't hurt to ask,
Ask to be a servant,
Even they had food to spare!
He'd tell his father,
He'd say,
"I'm not worth it to be called
your 'son',
Let me be your servant.'
Yes that would do.
He was sorry,
Truly sorry.
With that in mind he went.

He got home alright,
But before he could say a thing
His father came —
His worried, loving father.
The rebel was met, received in
again.
With love;
Lots of love.
He was given a new suit
And a swinging party.
A father's son was lost,
But now was found.
Even if he was a rebel;
Even if he wasted lots of money;
Even if he wanted the ditches of
sin;
He's back!
He's really back!!

So, now you've heard
Another lecture.
But before you go,
Before you face those ditches —
Is it worth it?
Is it really worth trying?
Your parents love you,
They want what's right for you . . .
So, meditate awhile,
Just for a time;
Think it over!
THINK IT OVER!!!

Anita Zwart.

Poem

FAITH

If you don't have faith, or believe in God
then to you, he sure is dead.
They nailed him to a cross, and he died
and for you and me, he bleed.

It's true that Jesus died on the cross
or perhaps you haven't heard.
Along with a continuous warning
to study his written Word.

You better get yourself a Bible
then read along with me.
We are born with real good eyes
and yet, we just don't see.

In faith is hope, beyond our dreams
for this book will tell you so.
Open your eyes, and look to the skies
or don't you want to know?

Everybody is born in sin, at birth
why not set the record straight?
Humble yourself, confess and be baptised
before it's much too late.

So the rest is up to you my friend,
I've tried to tell you what I know.
In sowing weeds, we will harvest weeds
for we reap just what we sow.

Lee D. Smith.

FOOTPRINTS UNSEEN

It is time
time for the footstep
I can hear it in the wind
in the rain and thunder
and then again the sound
is drowned by a cry
I hardly hear the step
this time
as my foot taps
jitteringly to
sounds from
within and without
Now the step shakes
the candle flame
like a nearby whisper

Show me the footstep
in the seas
tracks in the storm
prints in crystal snow
ways in water and soil
and in the sky
I hear the step
here and there
somewhere
near and far
and fading
The earth under my foot
no longer emits
the cadence of
the footstep

Looking back
I am startled
at the tracks
made on the earth
by my feet.
(Psalm 77:16-19)

Thumb-nail and other sketches

THE BLOUSE AND THE SOCK

A stiff breeze whistled through the lazily flapping clothes on the rocking clothesline. A conversation began between a pair of smelly socks and a breezy blouse.

"What makes you so fresh today?"

Breezy Blouse flapped and tossed, replying, "That new soap, Amway, I think. I feel so nice and clean. I had a horrible grass stain on my arm and it's all gone. The other blouse envies me because she never got rid of her grape juice stain. There she is now," and the gossipping piece of clothing flapped in the direction of a listless, sober blouse, with a pink stain on her front.

"All I have to do is be worn, day in day out, and I'm always in the same smelly shoes. When I am put off dirty feet, I get thrown carelessly on the ground in a prop. I try to straighten myself out, but I'm too twisted up; and the odour . . .! It's unbearable!!" grumbled the drabby socks.

"When it's cold weather, a big fat coat is put on top of me and smothers me half to death!"

"When it's rain or shine, I'm always in the same old shoes. Either I'm sweating hot, or I'm cold from slushing in dirty puddles. Worms and dirt crawl through the holes of the worn out shoes. It's disgraceful!"

"Oh, here comes the lady. Well, now for another week of toil," and with one last flap the clothes were hauled in and dumped carelessly into a wicker basket.

Ellen Verseveldt.

☆

MY JOURNEY

I am a 6¢ stamp. I am just lying in the desk drawer as sad as could be. When will it be my turn? My best friend, Joyce was gone a week ago and it's no fun sitting in the dark by myself. Now I hear footsteps. They are coming closer and closer to the desk. The drawer opens. Maybe he will take me. He first finds some writing paper, and then the envelope, and finally picks me up and puts me on the desk beside the rest. I heard him mumbling something about being sent to the parliament buildings in Ottawa, asking for a loan from the government. Wow, what more could a postage stamp ask for! I was picked up and very carefully glued on to the envelope. Boy, what a heavy letter! The man put me in the mailbox and I waited for the mailman. When he finally came, I was practically frozen. Did it ever feel good to get into a warm car! I finally got to the parliament buildings.

Now I wish I were still in my little dark drawer, because as soon as I got there, the message was taken out and I was thrown into the garbage with the envelope and would be burned.

Frances.

☆

FOR EVERYONE

He is wicked. He comes when you aren't aware of him. He is greedy, greedy for you! He comes to kill you, not physically but in a peculiar way. His name is Satan, the king of the corruptables. He offends not only you but God through you. He comes in many forms. Some are: the generation gap, jealousy, modernism, wars, and innumerable others. He is the henchman of hate and evil! His sinister plan is to cleverly bring you to his iniquitious residence: Hell!

Peter Kuipers, Grade 9.

Children's Poetry

MY PRAYER

Father, I pray for peace of mind
And love and peace for all mankind

For missionaries to preach thy Word
And freedom so it can be heard

For love between the black and white
And for some others — an equal right

Father, I know there is much more still
But grant these first — if it is thy will.

Donald Spykman, Gr. 6

☆

LOVE

Love is not a toy,
It always brings joy.
God's love brings gladness
Where'er there's hardships, sorrow or sadness.
Love is not a fairy tale,
It's not something to inhale.
Love is from the willing heart,
Love should be in every part.

Ron Esser, Gr. 5

I LIKE TO WATCH

I like to watch geese fly
Across a cloudy sky.
I like to watch birds wander
Looking for some wheat,
Which their heavenly Father
Provides for them to eat.

Lorraine Reitsma, Gr. 4.

☆

CHILDREN

Happy, laughing, joyful children
Running, jumping, screaming,
shouting
What a noise,
What a world to live in!

Greta Pool, Gr. 5

☆

OUTSIDE

Out of school — Quit
Now I am free
The wind is blowing
Flowers blooming
Spring is coming
Can't you see?

Helen Lindhout, Gr. 5.

☆

A man who wants a garden fair
Or small, or very big
With flowers growing here and
there
Must bend his back and dig.

Janet Wierenga, Gr. 5.

☆

The birds are singing in the air,
Come on
Come on
Come on
Come, see the world.

Mike De Bliek, Gr. 5.

☆

SILVER

Glaring in the sun
Just like a diamond
So bright and shiny
So shiny and smooth.

Raymond Vanderlinde, Gr. 5.

SPRING

Clouds like cotton-batten
Hanging in the sky;
Little baby birdies
Just about to fly.

Sheek are in the meadow,
Everyone is home.
People change their gruffness
To a kinder tone.

Suzanna De Jong, Gr. 4.

☆

Lovely
it comes
and it goes
spring.

John Huizinga, Gr. 5.

☆

SPRING

The sweet smelling air
The weather so fair
A bright sunshine
to brighten up the world.
Birds singing, chattering,
swinging
A soft blowing wind
Can move your hair.

Alice De Boer, Gr. 5.

☆

SPRING

Wonderful, beautiful
warm
flower bloom
tree bud
mud and water
is all around
spring.

Albert Fekken, Gr. 5.

☆

I saw a fly in the sky.
It flew so high in the sky,
that it looked like a butterfly.

I saw a pig doing the jig.
The pig danced over the floor,
the little pig danced under the
door.

I saw a fish in a dish.
The little fish jumped out of
the dish,
And the cat caught the poor
little fish!

Terry Jonkheer, Gr. 3.

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Group II: (College, a.o.)

First Prize:
$40.00 Cash, $25.00 Gift Certificates, and 3 Books.

Second Prize:
$20.00 Cash, $10.00 Gift Certificates, and 3 Books.

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—

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thanks to God we are happy to announce the arrival of our son

FREDERICK - JAKE

7 weeks old.

A brother for Deborah and Ronnie.

Leo and Corry Lootsma.

463 Stevenson Rd. N.,
Oshawa, Ont.

We gratefully announce the birth of our second son

MICHAEL ANDREW

born March 4, 1970.

Mike and Joanne Tulp
and Ricky.

London, Ont.

With gratitude to our Heavenly Father Who has entrusted into our care our two daughters and sisters,

ANN PAULINE,
born Oct. 30, 1961

PEGGY KAY,
born Dec. 2, 1962.

George and Ada Struyk.
Carolyn and Adrian.
Ednolene and Richard.

March 8, 1970.

R.R. 3, Cochrane, Ont.

We are grateful to God to have received our first daughter

RUTH EILEEN

born on March 18, 1970.

A sister for Tommy and Danny.

Richard and Sandra
Strikwerda.

4422 - 37th St.,
Red Deer, Alta.

We are happy to announce the birth of a daughter,

LORETTA RENEE

born March 31, Victoria Hospital, London, Ont.

Dr. & Mrs. R. Scholten.

160 Antrim Cresc.,
London, Ont.

We are thankful to the Lord, the giver of life, who has enriched our family with the birth of our fourth son

MARK EDWARD

Joe and Christina Drost
(nee Karsten).

A brother to Charles,
Peter,
Donald,
Marlene.

April 1, 1970.

R.R. # 2,
Moorefield, Ont.

With great joyfulness and thanksgiving to God, we announce the birth of our second son,

JAMES HENRY

Born April 2, 1970.

A brother for Danny.

Henry & Dea Veldhuis,
nee Rauwerda.

R.R. # 2, Mt. Hope, Ont.

Wij zijn erg blij en dankbaar dat God ons weer een dochtertje heeft toevertrouwd. Wij noemen haar

SHELLY GRACE

Geboren 11 april 1968.

Een zusje voor Nancy en Marcel.

Marinus en Aly Woertink.

614 Fortington St.,
Renfrew, Ont.

T.V. TECHNICIAN OR PARTNER WANTED

Business established 25 years in Toronto. Sales and service. Letters to box 2242, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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or Grocery. Anywhere in Ontario. Letters under No. 2240, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

1920 — 1970

Met grote dankbaarheid aan God hopen wij op 24 april 1970 de 50-jarige echtvereniging te vieren van onze ouders

BEREND GRASMEIJER
en
KLAZINA GRASMEIJER—
VAN DIJK

Dat God hen nog veel jaren mag geven in ons midden is onze wens.

Roelof Grasmeijer,
Holland.
Alie en Harm Jonkman,
Stroud, Ont.
Hillie en Lu Tissingh,
Holland.
Dien en Evert Termeer,
Finch, Ont.
Tom en Lien Grasmeijer,
Utopia, Ont.
22 kleinkinderen,
6 achterkleinkinderen.

R.R. # 2, Utopia, Ont.

Alleenstaande weduwe, even over de 60 jaar, biedt zich aan als

HUISHOUDSTER

in rustig gezin in Zuid-Ontario. Brieven onder No. 2243, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

HOUSEKEEPER WANTED

in a family with 2 girls (ages 4 and 5 years), where the mother died. A lady of 28-35 years is preferred, who is willing to live in on the farm in the Grimsby, Ontario, area. Please contact J. Ten Brinke, R.R. 3, Smithville, Ont., phone 957-7498.

Wanted: Middle-aged

HOUSEKEEPER

in home with 2 schoolchildren, 14 and 16. Write to L. Idsinga, R.R. 1, Auburn, Ont.

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Aggressive, independent people interested in selling real estate. Genuine action yet free of unnecessary tensions. Compensation for previous experience. Office, leads and secretarial service supplied. Contact S. H. Boersma, Real Estate Broker, 643 Murphy Road, Sarnia or call 344-2433.

Wanted: In B.C.'s most modern shopping center, in Vancouver area, a **fully experienced, all-round,** energetic

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Married, pos. christian principles. State experience and former employers. Letters to # 2245, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

GIRL FOR HOUSEWORK

Between 20 & 35 yrs. Sleep in, good home, high wages. Must like children, 8-11-13 years. Must be clean, neat & respectable. References. Write to Mrs. M. J. Abramsky, 44 Dickens Dr., Kingston, Ont.

GIRL FOR HOUSEWORK

Between 20 & 35 years. Family of 5 grown-up girls. Sleep in. Good home, high wages. Must be clean, neat & respectable. Write to Mrs. T. Zubata, 217 Strathallen Wood, Toronto 12, Ont.

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Free apartment in return for woman to work in home & husband to look after outside, garden, snow, etc. Must be honest & clean. Extra wages. Write to: Mrs. H. Abramsky, 80 Barrie St., Kingston, Ont.

Young man, 35, years, living in Ontario, would like to

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in Hamilton, Ont. aan Upper Ottawa St. voor slechts $75.— per maand. Te bevragen tel. 383-5466 of 385-9930.

The Lord took Home on Sunday, March 22, 1970 our Local board member and treasurer

Mr. ROEL WESTRA.

May the Lord strengthen and comfort Mrs. Westra and her children.

"Precious in the sight of the Lord is the death of His saints." - Ps. 116:15.

The Local Aylmer of the London and District Christian Secondary School Society.

In His infinite wisdom, it pleased the Lord to take Home, after a serious illness, our dearly beloved husband, father and grandfather

WIEBREN PIJL,

at the age of 51 years.

"I consider that what we suffer at this present time cannot be compared at all with the glory that is going to be revealed to us."
Romans 8:18.

J. Pijl—Postma.
Sipke and Lois.
Sylvia.
John.
Richard.
and 2 grandchildren.

March 24, 1970.

736 E. 32 Ave.,
Vancouver, B.C.

Op 28 maart 1970 nam de Here tot Zich, na een langdurig lijden, onze lieve man, vader en grootvader

JAN WIERSEMA,

op de leeftijd van 65 jaar.

Psalm 32 (onberijmd).

Rainy River, Ont.:
Froukje Wiersema—
van Zwol.
Winnipeg 22, Man.:
Nico en Griet
Wiersema.
Ottawa, Ont.:
Feitze en Klazien
Wiersema.
R.R. I, Sleeman, Ont.:
Thea en Thijs
Sinninghe.
R.R. I, Sleeman, Ont.:
Louie en Elsa
Wiersema.
Winnipeg 22, Man.:
Annie en Henk
Bakker.
Thunder Bay, Ont.:
Bertha en Daan
Dieleman.
Kenora, Ont.:
Bernard en Jean
Wiersema.
Rainy River, Ont.:
Anna en Bert
van Leeuwen.
Atikokan, Ont.:
Harm en Mary
Wiersema.
Transcona, Man.:
Jan en Hetty
Wiersema.
Rainy River, Ont.:
Archie en Elenor
Wiersema.
Rainy River, Ont.:
Corrie en Janice
Wiersema.
Rainy River, Ont.:
Eltjo en Dorothy
Wiersema.
Atikokan, Ont.:
Henricks en Jean
Wiersema.
Calgary, Alta.:
Lottie en Archie
Shanowski.
Rainy River, Ont.:
Anneke Wiersema.
en 58 kleinkinderen.

De begrafenis heeft plaats gehad op woensdag 1 april te Rainy River, Ont.

The consistory of the Richmond Christian Reformed Church of Richmond, B.C. expresses its heartfelt sympathy to Mrs. Rietman and family in the sudden passing of their husband and father

Mr. G. RIETMAN,

and commends the sorrowing to the consolation of God's grace.

The consistory gratefully acknowledges the services Mr. Rietman rendered in the interest of our Church, and in behalf of his Saviour and Lord.

Rev. John Zantingh,
Pres.
Garry Nyboer, Clerk.

The Lord took unto Himself our dearly beloved husband, father and grandfather

SIETSE HILVERDA,

at the age of 62.

Psalm 121.

Beloved husband of
Roelina Hilverda—
van Schepen.
Dear father of
Tjaitje and Sake
Dykstra.
Bonne and Betty
Hilverda.
Murk and Margaret
Hilverda.
Stien and Frank
Ritskes.
Joe and Hennie
Hilverda.
Henry and Pauline.
Jeff and Kerry
Hilverda.
Mike and Imy.
Rita and Bill Bax.
John Hilverda.
And 26 grandchildren.

Meaford, Ont.,
March 31, 1970.

The congregation of the Kildonan Christian Reformed Church of Winnipeg, Manitoba, wishes to express its sincere sympathy to Mrs. J. H. R. Siegers, children and relatives of the late

Mr. J. H. R. SIEGERS

who was suddenly taken away to glory.

With deep thankfulness we all remember his faithful work among us as an elder, his deep faith, and his readiness to work for God's Kingdom.

For the consistory,
N. Kalkman, Pres.
M. Wyenberg, Clerk.

Op 3 april 1970 nam de Here weg, na een kortstondig lijden onze lieve zoon en broer

JAN TJOOITINK,

op de leeftijd van ruim 21 jaar.

Johannes 10 vers 9.

Gelukkig te weten dat hij nu juicht voor Gods troon.

H. Tjooitink.
J. P. Tjooitink—
van Vliet.
Kees.
Harry.
Andy.

Hwy. # 8,
Vineland, Ont.

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MRS. WYBENGA -
Beachville 1-423-6406.

Harry Den Haan
Tax Consultant
(Registered)
10 Leavesden Place,
HAMILTON, 50, ONT.
Phone 383-6713

SPECIALIZING IN
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No advance payment.

ZATERDAG 25 APRIL, 8 n.m. zal de film

"The Longest Day"

(DE INVASIE VAN FRANKRIJK)

worden gedraaid in de Mountainview Chr. Ref. Church te GRIMSBY, ONT.

Aanvragen voor het vertonen van deze film op andere plaatsen te richten tot HOLLAND FILM SERVICE, 171 Church St., Apt. 105, Brampton, Ont. Phone 459-3711, na 7 uur n.m. 457-1119.

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Space for 10,600 layers, half cages, half floor. Broiler turkey quota 8,000. Well equipped, substantial buildings. Two good dwellings. 13 acres garden loam, all drained. Niagara peninsula. Sounds interesting? It is!

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DATA CENTRE

NICKY CRUZ (see article on frontpage) will speak at the following meetings:

April 14	Burlington, Nelson Secondary School.
April 15	Aldershot Secondary School.
April 16	Hamilton, Delta Secondary School.
April 17/18/19	Hamilton, Westmount Secondary School
April 19	Hamilton District Christian High School.
April 17	CANCELLED: The lecture by Rev. J. H. Piersma of South Holland, Ill. on the topic "Worship Service" in the Trinity Chr. Ref. Church, 99 Scott St., St. Catharines, Ont., due to illness of Rev. Piersma.
April 18	London. Spring Concert. Westminster Sec. School, 230 Baseline W.
April 18	Fryske Joune in Bowmanville. Knox Kristlike Skoalle.
April 18	CLAC National Convention. 9:30 a.m. business session. 2:00 p.m. "The Unth(s)inkable CLAC", Dr. Hendrik Hart. 5:00 p.m. "A Joy to See Him Sweat", Dr. Calvin Seerveld. Thistletown Collegiate Institute, Rexdale, Ont.
April 23	P.T.A. meeting of the Hamilton District Chr. High School. Panel discussion on "Effectiveness of Christian Education". 8. p.m. in the auditorium.
April 25	Grimsby. Film "The Longest Day". Mountain View Chr. Ref. Church.
April 30	Hollandse Oranjeavond. Chr. Action Foundation, Hamilton. Chr. Education Centre.
April 30	Due date of entries for the Spring 70 Writing Contest, World of Young Writers, Calvinist-Contact.
April 30	Toronto. Christelijk Residentie Mannenkoor, conducted by Arie Pronk.
May 5	Hamilton. Christelijk Residentie Mannenkoor, conducted by Arie Pronk.
May 6	London. Christelijk Residentie Mannenkoor, conducted by Arie Pronk.
May 6	Fifth convention Federation Chr. Ref. Women Societies in the Memorial Centre in Peterborough, Ont.
May 6, 7, 8	"All My Sons" by Arthur Miller (produced by arrangement with Dramatists Play Service Inc.), in the Toronto District Christian High School, Woodbridge, Ontario.
July 6 - August 21	Summer School 1970 for Christian School Teachers. Toronto District Chr. High School, Woodbridge, Ont.

THE HIDDEN INVADERS

(Continued from page 9)

beyond the scene of the visible things. He does not ask: "Who is God?" for his god is dead.

b. Losing the knowledge of God man also looses **himself**. He is comfortlessly in search of his inner self. John Calvin wrote once "it is certain that man never achieves a clear understanding of himself unless he has first looked upon God's face . . ." (Institutes, I, 1, 2).

c. Man has also lost meaningful contact with **others**. Feelings of inferiority, inadequacy and guilt pervade our relationships with others. Finally, Sartre declares: "The others — they are hell!" I cannot live without others to be happy and I cannot live with others to be free.

d. Man does not know anymore what to think of **material possessions**. Money and goods don't provide the right answers. And yet the system of total mobilization does hardly provide room for an alternative. In our pursuit of higher income we are guilt-ridden by the problem of the relation between work and product, the problem of fair wages and prices (e.g. grain).

ILLUSTRATIONS.

By way of example the story of **Inburn** was told. Inburn is the American Ishmael as described by Kenneth Keniston in his **The Uncommitted**. Inburn scored very high on distrust, pessimism, resentment, anxiety, egocentricity, the sense of being on the outside, the rejection of conventional values, the rejection of happiness as a goal, and a feeling of distance from others (page 25).

Inburn is the only child, dominated by the mother, all but abandoned by the father. His ideal is "to withdraw from college, never to return" to cross the country on a motorcycle and to live with Hal his "irredeemably dissolute" friend from high school days.

An other example was that of **Rosa**, a girl from a Christian background, who had a long and hard time to escape from the parental home and the motherly wings. Her faith, once strong and straightforward, seems to become more shaky every day. She is lonesome and does not want it. Yet, she broke up with her boyfriend, for she could not open up in meaningful communication.

She has lost many of her external and internal safeguards of the past. She is in continual despair. And she is just one of very many.

CURES.

1. We should not romanticize **the past**. It is relatively easy to bewail the computers and the industrial society. But this is wrong.

2. What man needs is, first of all, his **return to God**. Bring man back to God means bring him in contact with Jesus Christ. In Christ we don't have to be afraid of God, of Self, of others and of material things. In Christ we have the access to the kingdom of God, which is the entry into a new world.

3. As far as the **home** is concerned: since part of the misery is due to the fact that the home has lost many of its secondary functions, some of these should be restored in new, different ways. Married couples must plan things which are not as such bound up with intimate love-making, though they may lead to this in a more spontaneous way. Also the family should do things together and it should do things in their own way. Good family living is developing a specific family code for your family only.

4. We should **not preach**: "Bann the T.V.!" It is much better to teach yourself and your family to live both critically and selectively. Each program should be christianly evaluated. Not all programs are evil as such. But even the "good" programs (as: My Three Sons) have serious shortcomings which should not be overlooked. Both the problem and the solution is often simplified and adapted to the overall secular society.

5. The **churches** should try to reach secular people with new means. Spot announcements should perhaps take the place of the broadcasting of worship services.

6. We should learn to live our **life to the full** in Christ's service. We need a reformation of our economical and technical insights. I owe all I own. I am always a steward.

7. Being forgiven by God we should **forgive ourselves** too. Only in accepting ourselves in the grace and by the grace of God in Christ we will loose our guilt feelings and be able to communicate better.

8. This will help me in my relationship to **others**. Indeed, what the world needs is love, sweet love. But then such a love as is bound up with faith and hope in a most meaningful trinity (see 1 Cor. 13).

☆

THE MARITIME MONITOR

The Gospel and the game of snooker

Around the Maritimes there is a lot of water.

No wonder there is also a lot of fishing going on.

What is more: A new generation of fishers of men is growing up. Young people have their ears wide open for what the Spirit says. Together with other groups of christians, the Young People of the Home Mission Church of Fredericton had been fishing in "the pond". The pond is the Reformatory when you see it from an evangelistic viewpoint. Every third Sunday of the month from 7-8.30 p.m. they go faithfully to meet the young people in the Reformatory with the appeal of the Lord to turn to Him and live.

In that pond you find a real cross-cut of todays youth burdened and misunderstood and often rejected. There are the drug-users, the pot-smokers, the alcoholics and other rebels that are caught. There we are learning the fishing in reading the Word, in singing the Gospel songs and sharing our faith in Jesus Christ in a short message. The young people do it. More often than not there is a real deep contact. Many learn for the first time real fellowship and prayer.

However, some wondered what fishing in the open would be like . . . So during the Christmas vacation we started a Winter Workshop in Ministries. We overhauled what we had been taught in the Summer Workshop last summer and really studied the Presentation of the Gospel through the "Bridge-method". We studied our approach in the past and made an evaluation for the work in the future.

The big question was: Where shall we go? Meet youth in the street? Or should we go to the restaurant? Or to the waiting room for the bus? We decided on the Pool-hall.

One Saturday night we came together, prayed to the Lord for wisdom, His Guidance so that we knew to be controlled by His Spirit and off we went. A bit nervous, but full of expectation and armed with the Bible and the Way.

The week before the pastor had been there to see the place. The youth ignored his presence but observed his movements carefully as game fish in a brook. Some later confessed that they suspected him to be a drugpusher!

So that next week the four of us came in and mingled with the crowd. The fishing was on in the open.

One big fellow asked me: "You want to play a game of snooker?" Before I knew what "snooker" was, I answered: "Of course". And I was hooked and for about an hour I was "taught" how to get these balls in order into those pockets. After two games I gave up and had to pay because I had lost. So I payed and I prayed the Lord to be able to take "revenge" and get them on the hook and so did the others, for we were with one girl and three boys.

After some thinking and prayer we walked up to a group and said: "Fellows, I think we are better in talking than in snooker."

And they answered: "So what, what do you want to talk about?" And we said: "About Peace". "What peace?" "Well, the Peace you have to fight for." And the Talk was on! They were hooked!

Within five minutes the Pool hall was almost turned into a Conversation hall with asking, arguing and witnessing young people. We could witness for Christ the Prince of peace for one hour and a half.

Fourteen days later we repeated this venture. This time with five. Again we met good response. After that we saw two boys visiting our church for a few weeks. A contact had been established.

We are still doing it. The Young People are starting to invite them to come over to us and play ping pong. We want them to know what makes us christians tick and share Christ with them.

It is a thrill to become the Pool hallers a Pool haller in order to save some (I Corinthians 9:20-23).

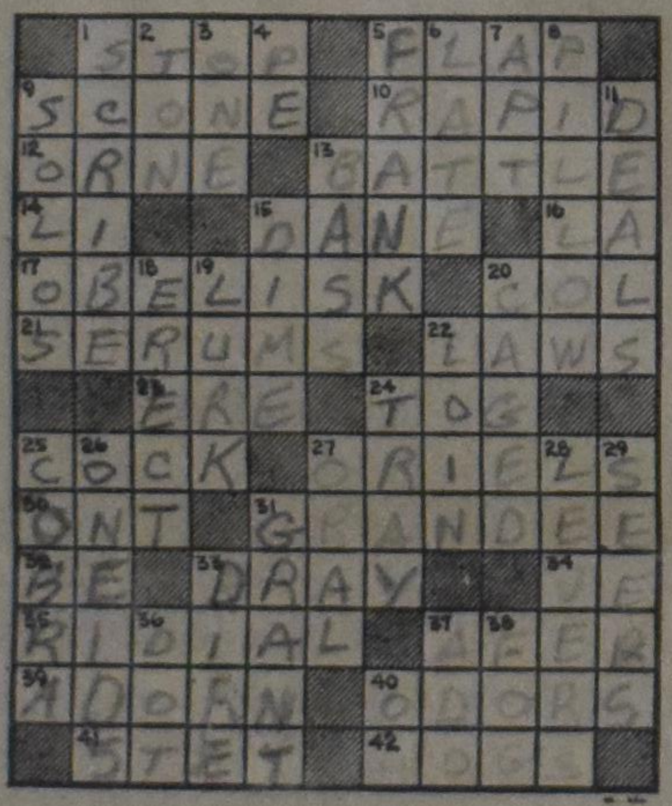
Pray with us that the Lord may give a wonderful catch of fish!

Home Missions at
Fredericton, N.B.

CROSSWORD PUZZLE

ACROSS
1. Traffic sign
5. Flag motion
9. Tea cake
10. Quick
12. River in France
13. Military action
14. Chinese measure
15. —— Clark, actor
16. Musical note
17. Cleopatra's Needle, for one
20. Mountain pass
21. Antitoxins
22. Regulations
23. Before
24. Clothe
25. —— of the walk
27. Bay windows
30. Worthless scrap
31. Spanish nobleman
32. Exist
33. Cart
34. —— Day, World War II
35. Kind of engine
37. Southwest wind
39. Decorate
40. Smells
41. Let stand
42. Swine

DOWN
1. Journalist
2. Unit of weight
3. Single unit
4. Hebrew letter
5. —— Lloyd Wright
6. Tardy
7. Likely
8. Cushion
9. Performs alone
11. Business transactions
18. —— clef
15. U.S. coin
18. Build
19. Slink
20. Imprisoned
22. Cut of meat
24. Cafeteria item
25. Venomous snake
26. Mountain nymphs
27. Spoken
28. Crowbars, for instance
29. Prophets
31. U. S. President
33. Terrible
36. Speck
37. "Much —— About Nothing"
38. Mist
40. Exclamation



SOLUTION
to previous
Crossword Puzzle

GOEDE BOEKEN

zijn de beloning als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

U KUNT EEN BOEK KIEZEN UIT ONDERSTAANDE LIJST:

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